

# The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

Publication Office, Cleveland, Ohio

Copyright, 1923

Editorial and Executive Offices, Cleveland, Ohio

Printed in U. S. A.

VOLUME XXIV  
Issued Monthly


APRIL, 1923  
Subscription, \$3.00 per Year

Number 7  
Total Number 283

## Building a Church

*Things You Want to Know, Results of Personal Experience*

REV. WILLIAM H. LEACH, Buffalo, N. Y.



"You have dedicated your church. Now will you tell me just what steps a minister must take who goes into a building proposition? Do not tell me only the things you did. Tell me of the mistakes you made. I may soon be in a building campaign myself."

This was from a minister friend. And because I have dedicated my church and can now look over the past two years and see some accomplishments and many failures I am glad to put them in manuscript form for *The Expositor* and its more than

twenty thousand subscribers. Every minister is a prospective builder. Building a new church is a great means of service for the Kingdom. May be the steps of construction briefly told can prove helpful to many.

### Make Sure the Church Wants the Building

This is above all things very vital. Even though a new building is badly needed a minister may hesitate to urge it upon an indifferent congregation. The work will be difficult enough under best conditions. Under unfavorable conditions it would prove heartbreaking. Better to spend years in educating the people up to the point where they will demand the new building.

I like to emphasize this, for the building task should be the peoples' rather than the minister's. If he makes a personal issue of it, he is setting himself above the church. Incidentally, experience has shown that he will be in for trouble. Not alone should he make sure that the church members be in favor of the building, they should actually insist on it.

The congregation which desires a new building will probably also have some conception of the type of building wanted. There will probably be some particular features which they feel should be emphasized. It is well to let this mind adjust itself to something more or less definite before making a positive move toward the new construction. I do not mean to imply that the average

member of the congregation comprehends a building program or the demands upon a church building. But the congregation is interested in something besides paying the bills. The matter is discussed in dozens of little groups. The mind of these groups would be invaluable as a guide if it could be secured.

### How Much Can the Church Invest in a Building?

This is probably a matter for the official board to decide. It will have to base its answer upon the present resources and future prospects. A building should present a challenge for sacrifice and yet it ought not to impoverish the society.

### The Committee

A special committee should be appointed. Do not attempt to have the official board serve as the committee. A building committee should not have more than seven members. Five is a better number. It may have to meet on short notice and the lesser number is easier to get together.

This committee should not be appointed by the pastor. It may be appointed by the official board or by a vote of the congregation. In our instance we submitted the matter to a referendum ballot, the session appointing those who were thus indicated. It worked very well, probably because of electioneering methods used to secure the appointment of one or two. It is preferable to an appointment by the official board only on the ground that it represents the fair mind of the congregation.

The minister should not be a member of this committee except in an ex-officio capacity. He will present matters to the committee and act as the go-between in the many matters concerned in the building. But the committee of laymen should have full moral and legal responsibility in the program.

### The Architect

One of the first acts of the committee will be the employment of an architect. The committee will face two alternatives. It can employ a church specialist or it can engage a local architect. There are advantages in both plans. In the first instance it will have the experience of a man who has



studied church construction and whose knowledge will be very valuable. On the other hand better supervision and more personal interest will be secured from the local architect. Personally I am prejudiced in favor of young men for this task. They feel the responsibility far more seriously and will be more ready to listen to suggestions from the minister and the committee.

Any architect will be willing to submit suggestive sketches before he will require a contract. If given a certain amount to spend and some idea of the features desired he will soon have something definite. When a sketch is decided upon he will want a contract. The architect's fee amounts to about 6% of the cost of construction and is payable at varying periods of progress.

### Financial Campaign

The financial campaign should follow the adoption of definite plans. Sketches showing the new building will prove effective aids to the solicitors. The general rules of campaigns will apply here. It is usually well to make this a supreme effort and make every pledge conditional upon the success of the campaign. If it is generally known that the new building will depend upon this effort, the last ounce of available energy will be expended to get it across. If it fails the matter may as well be forgotten for a time when a cut down program can be adopted.

### Bank Loans

The financial campaign over, the committee is ready to seek backing from a bank. It is well to have some assurance before the construction starts that a loan will be forthcoming. The following matters should be placed before the bank.

Estimated cost of the building.

Cash on hand.

Pledges payable before completion.

Amount sought from the bank.

Pledges payable after completion.

Membership and annual budget of the church.

Names of the officers and building committee.

Only once in a great while is a mortgage on a church foreclosed. Most banks are ready to loan. They will, of course, want to be protected and they like to see the financial affairs handled in a business-like way.

There may be some question whether the banking matter should be attended to before the contracts are let or afterwards. I place the matter first to save the church the embarrassment of letting a contract and then finding itself without funds.

### The Bids and Contracts

The architect takes care of all of the details concerned with the specifications and the letting of bids. We might say further that all deals with the contractors up to the final payments are made through him. He draws the contracts and supervises the building. Each month he will issue certificates of work done for the various payments.

Get all of the work in one general bid if possible. There is always a tendency to leave certain parts of the work out of the general contract to accommodate local bidders for some of the work. The result is that there is no one person who is responsible for the proper construction and in case of

delay there is a "passing of the buck" which may be funny to every one except those who want to see the church completed. We had a half-dozen contractors on our job and the spirit between some of the contractors when we came in the final stages was anything but pleasing. I have not half of the sympathy for the small local contractor that I had before. By all means, if possible, have everything in the one general contract.

The general contract usually provides that 80% of the total work done shall be paid for each month, the additional 20% to be paid upon acceptance of the work.

### Regular Committee Meetings

It is wise to have a regular meeting-time for the committee. Bills will have to be paid, on order. The committee will be organized with a chairman, secretary and treasurer. It will, of course, handle all moneys to be used for construction, keeping it separate from the general church funds. It should keep its own books and issue its own statements separately from the church. Failure to do this is going to make more or less confusion, and confusion always retards income in such instances.

### Big Days in the Construction

There are three days which offer opportunities for big services. First is the breaking of the ground. Second, is the laying of the corner-stone. Third is the dedication. We didn't do much cheering at our dedication. Maybe we were wrong. It should be a day of jubilation and boastful testimony. But after one has carried the construction work on his shoulders for months, somehow a spirit of humility settles upon him. Those who have not paid such a price will be ready, of course, to tell how "me and Betty killed the bear." So we dedicated our building in a solemn service of communion. There was not even the sermon of triumph. We did not dance before the Lord as David did when the ark was brought to Jerusalem. Rather a very humble people with joyful hearts drank in the beautiful liturgical words:

"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty and Eternal God, for all Thy bounties known and unknown; but chiefly are we bound to praise Thee that Thou hast ransomed us from eternal death, and given us the joyful hope of everlasting life through Jesus Christ, Thy Son!"

### Invitation to Church

Even if you have not received a special invitation to church, why come on anyhow. Don't stand back just because you are not sufficiently urged. It's the Lord's work—be a part of it. Put real pep into it.

"To say 'I will' when you know you can,

That's pep.

To look for the best in every man,

That's pep.

To meet each thundering knock-out blow;  
And come back with a laugh because you know  
You'll get the best of the whole show,

That's pep."



# Lifting the Loose Collections with Laughter

## *Plowing the Soil of the Soul with Humor*

REV. WILLIAM L. STIDGER, Detroit, Michigan

"I understand that your loose collections pay your entire staff salaries," said a friend to me a week ago.

"They do," I responded, and wondered what he was driving at.

"I understand also that they have run around ten thousand dollars a year since you have been at St. Mark's."

I nodded an affirmation to his query and still wondered what he was so inquisitive about.

"Do you realize that that is probably one of the largest loose collections that any church in America gets, if not the largest?"

I did not, but I was willing to assume the laurels for St. Mark's without much urging. I still wondered why I was in the Inquisition.

"Do you also realize that every preacher in America would be interested in just what you do and how you go about taking your collections?"

I presume my preacher friend is right about that. We only learn from others. At least that is the way I learn. So I am willing to talk about the matter of the manner in which we go about getting such fine results from the loose collections that we take.

### **The First Rule of a Successful Loose Collection: Take the Matter Seriously and Your Audience Will!**

Most of us pass the loose collection up as if it were a thing to be endured but in which we have little or no real interest. We are like the fellow up in Maine who used to go down to Bangor to get drunk every Saturday as was the custom. One day he was walking toward the village railway station when a friend met him and said, "Where are you going, Bill?"

"Goin' down to Bangor to get drunk, and gosh! how I hate it!"

That is the way the average minister takes the collection: "I've gotta' take this collection, but gosh! how I hate it!"

Therefore the congregation hates it; or merely dislikes it; or are utterly indifferent to it.

I figure that if the loose collection is worth taking at all it is worth taking seriously. That is the reason why I have always gotten twice the amount of my own salary in my loose collections in every church that I have served. I could always afford to say to a church, "Give me the loose collection increase for my salary and I'll be satisfied." I would always be getting a larger salary than the church pays me if I did that.

And during the past three years at St. Mark's we have not only paid my salary but the salary of a staff of three out of the loose collections.

The reason for these large loose collections is that we take them seriously. I prepare as carefully for taking the collection as I do for my sermon or for my prayer. Every unit of a service is important and ought to be prepared thought-

fully and carefully and prayerfully. I ask God to make us worthy of a large loose collection and then I expect one.

If the crowd gets to feeling that the loose collection is a serious thing in your mind they will also take it seriously. If they see that it burdens your heart it will burden their heart also. If they feel night after night that it is truly a part of the program they will rise generously to meet it as friends should.

### **The Second Rule Is Make Careful Preparations For Taking It Before the Service**

I mean by that, that I write out a Loose Collection Talk just as carefully as I know how. I study the psychology of the audience from whom I am to get this money and I write my talk out just as I do my sermon. I shall give illustrations of what I mean later.

### **The Third Rule, Tell the Audience Your Needs**

I find that people are very generous if you will be frank with them. If you have a large interest item each week to meet and will tell your audience about it they will want to help. If you are putting on a worth-while program and it costs you money—no matter how much it costs—your audiences will help pay for it if you tell them the facts. They do not care to pour out their money generously for a general appeal. Be specific and tell them your troubles, frankly and honestly as between friends.

### **The Fourth Rule Is, Give the Transients a Chance**

Every church has in its audiences a lot of transients or what we like to call "Friendly Constituents." They want to help. They always respond when you make a special appeal to them. Single them out from time to time and let them have a part in your work and in your service by appealing to them.

### **The Fifth Rule Is, Plow the Soil of the Soul First**

I do it with the plow of fun.

I keep an eye open constantly for an appropriate funny story. I search for my "Collection Stories" as diligently as I search for sermon illustrations. After a while everybody gets into the game and wants to help you, especially if you will say some evening, "Mr. Jones found this Collection Story for me and I think it is one that will open your hearts!"

Some of the best "Collection Stories" that I have used I set down here:

The Scotch minister arose and cleared his throat, but remained silent while the congregation awaited the sermon in puzzled expectancy. At last he spoke.

"There's a laddie awa' there in the gallery a kissin' a lassie," he said, "When he's through ah'll begin."



The application is easily made. You tell the story; speak of the collection that is about to be taken; its importance to the church program; and finish up with the statement that when the loose collection is taken "I'll begin my part of the evening's service."

Another story that gets the folks in a good mood for a collection is the one about the questions that are asked a preacher.

An inquisitive old lady was always asking her minister questions. One day the persistent old lady asked: "Mr. Jones, can you tell me the difference between cherubim and seraphim?"

The minister thought deeply for a minute or two, and then quietly replied: "Well, they had a difference, Madam, but they have made it up."

The application is easily made. "My dear folks, we are like this story. We have a deficiency in this church. Let's make it up tonight in this loose collection." The laughter that follows, plows the soil of the soul and doubles the loose collection.

One that always throws an audience into convulsions is one about the boy and the monkey:

Father: "Did you give the penny to the monkey, dear?"

Child: "Yes, Father."

Father: "And what did the monkey do with it."

Child: "He gave it to his father, who played the organ."

Then you can take your audience into your confidence and use the opportunity to tell them that the loose collections do not go to you personally; not to "The Father" (and the play on the Catholic Priest will be caught); but that it goes to provide the special features of your service.

Little boy, crying: "I gotta go home for Willie has swallowed his collection."

This story may be applied in a hundred ways by an alert mind. "That's no way to use a collection."

A little boy was reading Stevenson's "Treasure Island" and was much in the adventuring spirit of that great sea story of Pirates and Sailormen, so that night when he prayed he said:

"Give us this day our Daily Bread

Yo, Ho, Ho and a Bottle of Rum!"

"We'll take the collection but in these Prohibition days we'll omit the bottle of rum."

When you want some evening to call the attention of your audience to the fact that you have the last word in a big, popular, happy evening program; and when at the same time you want them to get happy for the collection, here is a collection story that will help:

A little girl asked her Mother if she had electricity in her hair.

"Yes," said the Mother.

"Then we've got all the latest improvements in our family haven't we?"

"What do you mean, dear, by our having all the latest improvements?"

"Why Grandmother has gas on her stomach, and I have electricity in my hair."

Another story that gives you a chance to tell

your crowd about your program and its worthwhileness is this one:

Six-year old Margaret was playing with a neighbor child. One rainy day the two of them were just starting across the clean kitchen floor with muddy shoes when Margaret's mother headed them off and made them go out on the porch to play.

"My mother don't care how much I run over the kitchen floor," said the visitor.

"I wish I had a nice dirty mother like you've got," said the hostess.

"Lots of churches wish they had a nice program like St. Mark's," I say to them. "It may not be a high-brow program, but it's a democratic program and a lot of little grown-up boys and girls like it and wish they had one like it. That is why more than five hundred churches in America in all denominations are adopting our plans."

It is a good thing to have what Dickens called "Great Expectations" about collections. Expect much and you will get much. We expect great collections. We count on ten thousand dollars a year from loose collections. That goes into our budget as a sure thing.

This story will illustrate great expectations on your part:

Little Johnnie was at church and heard the story of Adam and Eve.

Then he came home and ate a good deal of dinner.

After dinner he sat around full of food and pain and gloom and his mother asked him what was the matter.

"Why on earth are you so gloomy dear?"

"Mamma, I'm afraid I'm going to have a wife."

An audience always likes a joke on the preacher if that preacher is on friendly terms with them. He cannot find too many stories in which the jokes turn on him.

First Villager: "Hello, Aaron! I hear you've got married. What kind of a match did you make?"

Second Villager: "Well neighbor, not so well as I expected; but to tell the truth, I don't think she did either."

That digs down deep into their risibilities. You can add, "Maybe you don't want to give a big collection tonight, for fear you are not going to get much for your money. But a fair exchange is no robbery, so we'll be friends in spite of our frankness."

The story of the boy who swallowed a penny and then asked his mother if she saw any "change" in him, always gets over and mellows their souls; the phrase may be added, "Most of our loose collections are too full of 'change.' Let's make 'em big this evening and leave the change in our pockets."

Two men were caught over Sunday in a western town. One was a Jew and the other was a Scot. They were both drummers and decided to go to church.

But the Scot had a practical idea. He said to the Jew: "We'll go late and escape the collection."

They went to church a half hour late and were



ushered to a front seat. The preacher preached and when he was through he leaned over the pulpit and said, "Ladies and Gentlemen, I suppose you noticed that we did not take the collection at the usual time this evening. Instead we have waited until the sermon was over. We are taking a special collection this time; a silver offering."

That placed the Jew and the Scot in a ticklish position. This is the way they solved the problem:

The Jew fainted and the Scottie carried him out.

"We are now about to take our evening offering. I hope there will be no stretcher-bearers in the audience."

It always warms their hearts. It works.

When you want to prove to an audience that giving to the church is actually good for their souls, use this story for the Collection Talk:

"Are you hurt, my friend?" kindly asked a gentleman, who was the first among the rescuers, as he helped the stranger to his feet and brushed the mud and dust from his clothes.

"Well," came the cautious reply of one evidently given to non-committal brevity of speech, "it aint done me no good!"

Then bring along this one:

"How did you get that scar?"

"I got that jumping through a plate glass window in London on Armistice night."

"What on earth did you do that for?"

"Oh, I don't know, it seemed a good idea at the time."

Then tell them you hope that it will seem a good idea to put in a dollar bill in the collection instead of a nickel this evening.

As a contrast with that story tell them this one:

Little Johnny was a keen observer. The church collection was for a mission to the heathen, and after the service Johnny said to his Father, "Daddy, do the heathen wear clothes?"

"No dear," answered father, "what ever makes you ask such a question?"

"I only wondered," said Johnny, "why you put a button in the bag today?"

Get them to laughing and you get them to giving!

Plow the soil of their souls with laughter and you lift the loose collections a hundred per cent. Take it indifferently and coldly and you get the minimum.

If the pennies come too frequently tell your audience this story:

Nurse: "Why, Bobbie, you selfish little boy. Why didn't you give your sister a piece of your apple?"

Bobby: "I gave her the seeds. She can plant 'em and have a whole orchard."

"That's the way a lot of you folks seem to give to God. You give him the pennies. He wants you to give him something larger than the seeds."

Another dig at the penny givers is found in this story:

Still Missing.—Johnny: "Say, paw, I can't get these 'rithmetic examples. Teacher said some-thin' 'bout findin' the great common divisor."

Paw (in disgust): "Great Scott! Haven't they found that thing yet? Why, they were huntin' for it when I was a boy!"

Then you can tell the audience that you have found it; that it is a penny; the collections in your church prove it.

One story that warmed the hearts of my Sunday evening crowd was told in verse:

### Cause For Worry

There was a man,  
And all his life  
He'd worked in a shipyard;  
And he had a baby  
And it was going to be christened;  
And for a week  
He couldn't sleep nights  
Because he was worried  
For fear the minister  
Would hurt the baby  
When he hit it with the bottle.

A small boy was being reproved by his mother.

"Why can't you be good?"

"I'll be good for a nickel," the boy said.

"Ah!" said the mother, "you want to be bribed. You should copy your father, and be good for nothing!"

Here is another method. I tell my audience frankly that usually I tell them a funny story in order to get them in a good humor for the collection, but that on this particular night I'm going to trust to their honor and try a different method like the photographer in this story:

Both the photographer and the mother had failed to make the restless little four-year-old sit still long enough to have her picture taken. Finally the photographer suggested that the "Little Darling" might be quiet if her mother would leave the room for a few minutes. During her absence the picture was successfully taken. On the way home the mother asked:

"What did the nice man say to make mother's darling sit still?"

"He thed, 'You thit sthll, you little newthuns, or I'll knock your block off,' tho I that sthll," she explained.

Sometimes a different method works. This approach pleased my crowd and they gave generously.

Once, when we had a particularly fine program, full to the brim with good things, including Eddie Guest, I told them this one before the offering:

A small girl came running into the house one evening in great excitement. "O Mother!" she cried, "We've had the most wonderful day. We saw a snake; we smelled a skunk; and we met Aunt Mary!"

Now and then what might be called a "dignified appeal" can be made, such as is possible with the story of the traveler who came up to the three workman working beside a half completed cathedral.

The traveler went up to one stone-mason and said, "What are you doing?"

"I am making twelve francs a day!"

Then he went to another workman and said, "What are you doing here?"

The second workman replied: "I am carving a stone."

"And what are you doing," the traveler asked a



third, and the reply came back like a flash: "I am building a Cathedral!"

The application to the collection is clear; that some give because it is a habit; others give because they feel they ought to, because it is the plan; but some give because they "are building the Kingdom."

But whatever is done; do it seriously; even if you do it seriously humorously.

Your audiences will not take a thing seriously that you do not take seriously. If the loose collection is worth taking it is worth taking seriously.

My experience is that the plow of fun gets down deep into their souls and mellows the soil until the flower of generosity springs up over night and blossoms into large sums of money to use in God's work.

Ten thousand dollars a year is just three times as much as the average church our size gets in their loose collections.

What is the difference?

We plow the soil of the soul with humor.

We find that laughter lifts the loose collections about seven thousand dollars a year.

## The Bible and the People's University

ROBERT C. HALLOCK, D.D., Ph.D., Valatie, N. Y.

Hunger for higher education lays hold today upon ever-increasing multitudes of America's young people; colleges and universities are jammed and forced to limit the number of entrants; millions of money pour into educational treasuries yet cannot keep pace with enlarging needs and demands. Correspondence universities are aiding tens of thousands to a technical, if not a liberal, education; and there are many other extension movements which help. Yet when all is done that can be done, it still remains true that the vast mass of American people, for lack of money, or opportunity, or intellectuality, or youth, must be deprived of attendance upon any institution of higher education. Which all agree is a tragic necessity.

But what can be done to meet the need? Some interesting experiments have been tried, some striking propositions have been made. The honored president of Harvard, Dr. Charles W. Eliot, announced a short time ago that he would name books filling five feet of shelf, which, if well and worthily read for ten minutes a day, would bestow upon all the inestimable boon of a liberal education. That list was published, those books were issued: but alas for the barren results! The thronging people must wait yet longer.

Meanwhile we dare declare that there is one book, one not filling five feet but less than five inches of shelf room, which if well and worthily read for those ten minutes per day will in very truth confer a liberal education upon every earnest seeker. This book we are here describing as the "People's University," because in the specifically university sense of the term "a liberal education," the Bible rightly read will give just that to any man or woman.

For what is a liberal education?

The term is used in both a narrower and a broader sense. First, it refers to the mastery of certain scheduled books and subjects which form the general curricula of college and university courses of study: and these may all be grouped under four great headings. 1. Science—or the study of Nature, in its origins, its phenomena and laws of operation, and its final destination. 2. History—or the study of the life story of nations, and the fundamental philosophy thereof. 3. Literature—or the record in worthiest words of man's

profoundest thinking, noblest imagining, most exalted aspiring. 4. Philosophy—including metaphysics, the science of first principles; psychology, the science of the human mind; and ethics, the science of duty.

All liberal education studies group within these four categories.

Then, in the broader sense, education implicates the results in ennobled character which emanate from the study of these enlarging and liberalizing themes: results which manifest themselves in elevated views and noble practices as to human liberty; in high ideals and actions as regards patriotism; in a generous fraternity which is ever a characteristic of the truly cultured spirit; and above all, in righteousness, the fine and final fruit of a true education. Whatsoever falls short of these—liberty, patriotism, fraternity, righteousness—falls short of a liberal education in the full sense of that splendid expression.

Here then is our major affirmation: that in both the narrower and the broader sense of the phrase "a liberal education," the Bible is the greatest educative force in the world. It is the sublimest instructor in science, the highest authority in history, the most splendid library of literature, the most perfect of philosophical systems; and it is also the one great teacher of liberty, patriotism, fraternity and righteousness.

But such affirmation must be backed up by exhibition of facts; so let us study the actual place of the Bible as teacher of science, history, literature and philosophy, as well as its influence in those larger realms that climax in culture and character.

1. The Bible and Science. The prime problems before science are cosmogony, or how the world came into being; explanation of the present powers and activities of nature; and revelation of the final outcome and destiny of nature.

Now, though profound and scholarly be the cosmogonical theories of scientists whom I neither underrate nor depreciate, nevertheless he who reads the sublimely simple declaration of the Bible, that "in the beginning God created the heavens and the earth," has learned the essential truth as to cosmogony, unmatched either by Lucretius with his ancient theory of fortuitous concourse of falling atoms, or by famous modern



laborators of the same guess, or by any other scientific savant whatsoever.

So likewise, he who learns from the Bible to see in the present vast forces and activities of nature the ceaseless operation of an ever-living Divine Workman, who maketh the rains to fall, gathereth the winds in his fist, changeth icy winter to verdant spring that the earth may bring forth food, causeth the sun to rise and watereth the earth from his clouds—in a word, he who sees God the active Worker in nature as pictured in the Bible—he has found the finest as well as truest interpretation of natural forces and phenomena; while the Bible alone gives any adequate and authoritative foretelling of nature's final destiny, when it reveals that the natural universe is to perish in a magnificent cataclysm of consuming fire.

2. The Bible and History. Recorded history is the condensed and digested life-story of the nations of earth; the interpretation of that story, called the philosophy of history, is simply the setting forth in concrete form of God's philosophy of human life in larger relationships. The Bible is a perfect epitome of history, showing compendiously in the story of one nation (Israel) the whole philosophy of history, the forces that exalt and perpetuate nations, the powers and influences that degrade and destroy nations, and what are the inevitable consequences of certain courses of national life. "Righteousness exalteth a nation;" obedience to God's will brings national well-being; while the nation that rejects Christ as king, that rebels against God as sovereign, will surely come to destruction. This isn't preaching; this is the ultimate philosophy of history. Combine all historians from Herodotus and Thucydides to Hume, Gibbon, Macaulay, and John Richard Green (not forgetting that modern phenomenon, H. G. Wells!), and the man who really knows his Bible knows more of the ultimate truth and meaning of history than can be garnered from all of these.

3. The Bible and Literature. Noblest thoughts of noblest minds, worthily expressed in noblest words, and enduringly recorded for the generations to peruse—this is the world's true literature. And simply as literature, religion aside, the Bible is peerless, the greatest book in the world. Mankind's deepest thinking, purest feeling, highest aspiring, are there recorded in finest and most fitting phrase for all ages to read. Whether for inspired poetry, or dramatic portraiture, or eloquent oratory, or thrilling narration, or profoundest argumentation, or merely most beautiful folk lore and love tales, the literary equal of the Bible is not to be found in all the earth: and the man who well and worthily reads that Bible but ten minutes a day will form a fine literary taste upon the highest standard known to literary students.

4. The Bible and Philosophy. That the writer of this paper bears the degree of Doctor of Philosophy no more proves him a philosophical authority than does his degree of Doctor of Divinity evidence him a master of theology. However, under the tutelage of that princely philosopher, President McCosh, he has at least

worked at philosophy; and the passing years since college days have not robbed him of a whit of interest in the great subject. And therefore it is intelligently as well as deliberately that he affirms that, whether for metaphysics, which seeks to reveal "the inward and essential nature of things;" or for psychology, which exhibits the most secret workings of the human spirit; or for ethics, which declares the science and authority of human duty, no actual competitor of the Bible can anywhere be found. The Bible does not use the abstruse language of the schools; but, "as the greatest only are, in its simplicity sublime," it speaks with convincing clearness, compelling authority, and satisfying finality upon all the essential problems of philosophy, and makes them clear for every purpose of truth and duty. In the strictest sense of the word, philosophy, the Bible is the most effective teacher of philosophy's essentials that humanity has ever found. It is first, and in comparison there is no second to it.

5. Education in the broader sense of Cultured Character; to which end all university education is a means: truest liberty, purest patriotism, generous fraternity, exalted righteousness, these which are the climax of cultured character, are most surely and most fully the fruit of Bible influence. The Bible is the primal source of elevated views and noble practices as regards human liberty. For reasons grandly plain, a Bible-trained people become neither slaves nor enslavers. Right patriotism is at heart religious and is best taught in the Bible: our noblest patriots have ever been Bible-inspired and Bible-guided. So a fine fraternity is exclusively a Bible product, based upon the recognized truth that He hath made all men of one blood, and hath taught them to pray in unison, "Our Father who art in heaven." And as for spiritual powers that produce righteousness, the Bible is man's only perfect teacher and guide.

Now be it remembered that all this has been studied purely from the standpoint of a liberal education; dogma and doctrine wholly aside, as regards our present purpose.

We believe therefore that it has been established that the Bible is the greatest teacher in all those branches of learning whose pursuit yields a liberal education in the scholastic sense of the phrase, viz., science, history, literature, and philosophy; and that in the broader sense and sphere, where education issues in character, the Bible is incomparably supreme.

We believe also that if any possible well and wise reading of a book or books for ten minutes a day can bestow upon the people a liberal education, as the great Harvard President maintains, then beyond compare the Bible is that book.

And therefore, standing in the very presence of the magnificent buildings, the vast endowments, the great and learned faculties, of our splendid colleges and universities—Columbia, Harvard, Princeton, Yale, and all the rest—we proclaim the Bible as the great University of the Common People, through which every one who truly seeks it may obtain the priceless treasure of a liberal education.



# The Psychology of Economic Strain

## *The Effect of Underpay On Ministers*

REV. WILLIAM J. VAUGHAN, Pleasantville, N. Y.

By economic strain I mean that state of the human mind induced by the fear of material want. It is the state of mind in which we are apt to find all underpaid workmen and is one of the leading factors in our present industrial unrest. The fear of material want, hanging like a heavy cloud over the head of an employee, creates an inward abnormality which is bound to express itself by an outward condition of inefficiency and disorder.

The minister of the Gospel is subject like every underpaid workman to economic strain. That old idea that the preacher was formed of different clay from ordinary men no longer obtains, at least among intelligent men, and certainly the minister does not believe it himself. As a physical being like every other member of the genus homo he eats, drinks and sleeps. He suffers the reactions in his spiritual life that arise out of improper physical conditions. He has the same primal fear of material want as other men. He may by reason of a higher intelligence and faith philosophize concerning it, and even reduce the element of fear to a minimum, but he cannot entirely eliminate it. He is bound to feel the strain that grows out of the lack of physical necessities.

This disorderly state of mind created by material want has a tendency to make our ministry inefficient. It is a distraction that absorbs the vital energies of the prophet of God and weakens him for his larger work. If it is possible for the applied psychologist to demonstrate by experimentation that a man's efficiency in a temperature of 68 degrees Fahrenheit is 37 per cent greater than that in a temperature of 86 degrees and that an improper lighting system may serve as a distraction that will greatly decrease a man's powers, what might be demonstrated as to the inefficiency of the underpaid minister distracted by the many privations of his life?

Of course there are many who think that the minister who has some of the deeper spiritual satisfactions of life ought to be able to shake off the bog of the fear of want. Even some of our well-meaning bishops and church leaders are long in their advice that the Lord will provide. The minister may try to convince himself that he is in a state of economic health. A district superintendent once told the story of one of his pastors who would often exclaim in meeting that he could praise God in the head of an empty flour barrel. So his people by long deferred salary and creditors whose credit had become exhausted, gave this pastor a chance to prove his testimony. And he and his wife, weakened by actual hunger, sang their praise in the head of an empty flour barrel. It was a testimony to their faith; but no amount of singing would allay hunger or fit the body of the preacher to do efficient service. Our Lord demands a faith that dares and acts. That faith demands outward physical conditions that react favorably

upon the inner consciousness and provides resources for action.

Lynn Harold Hough in his little book, "The Man of Power," writes that spiritual efficiency involves the possession of energy without restlessness. But the minister of the Gospel, who should be more than any other man spiritually efficient, is made spiritually inefficient by a restlessness that grows out of an unhealthy economic condition.

It is fair to say that an inadequate salary is not only cause for restlessness among ministers, but it is one of the most important causes. So long as a minister is looking for another field where there is a greater remuneration, he cannot bring into his present field the spiritual energy that makes for the success of the Kingdom. It is very frequently argued by pious laymen that ministers should not be controlled by motives of material acquisition. The fever for the possession of things has already made the world go mad, and if the minister becomes afflicted it will mean the loss of the only one capable of administering the spiritual antidote which will cure it. This kind of argument is justifiable to a certain extent. It seems that there is a saturation point in wealth beyond which the minister may not go without impairing his spiritual peace and effective ministry. But it would be far better to risk the leadership of an overpaid ministry than an underpaid one. Whatever inordinate demands might arise from a ministry that has the comforts of material wealth, they could not possibly render it more spiritually inefficient than the present condition of restlessness, no small part of which is directly traceable to the lack of physical necessities.

Some day a modern psychologist will write an elaborate treatise on the psychology of dress. Enough is already known about this subject to lead to the conclusion that the practical effect of dress on the minds of men and women is tremendous. Theoretically, clothes do not make the man, and certainly not the preacher. But the preacher who can have the satisfaction of clothing equally as good as the man on the street, and better in the pulpit, has a mental equipment in addition to a physical one that will greatly increase his chances of success. The very sensitiveness of the spiritually-minded preacher and his love of the beautiful makes more imperative the need of decent clothing for himself and family. But the effect of looking prosperous reaches out beyond the minister. Every salesman knows this. He knows that a good appearance is a mighty important factor in making a sale. If this is true of the man who sells dry-goods or other commodities, it is equally true of the minister who handles the great values which are found in the Word of Life.

Now and then we hear the argument that a



better paid ministry will bring better men into it. Perhaps this is true in the sense of a better trained ministry, but it is not true so far as human raw material is concerned. It is a reflection on the splendid caliber of the men now in the ministry to insinuate that there are better men in other

professions. It is not so. What is needed is not a higher type of men in the ministry but the present type transformed in a deep psychological sense by the removal of economic conditions that create an unnatural mental state and rob the minister of his spiritual power.

## The Big Things of a Minister's Life

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

Certainly one of the biggest things in a minister's life is a sense of perspective as to the things that really are big and those that are little in his life. One of the lauded qualities in some business magnates is their ability to brush aside unimportant details and go directly to the essential things in a situation. A most valuable book for ministers to read in this connection is "Obvious Adams," Harper and Brothers. It tells the story of a man who has solved the problems of many business men by recommending "the obvious thing." He says, discussing his curious title, "I have decided that picking out the obvious thing presupposes analysis, and analysis presupposes thinking, and thinking is the hardest work many people ever have to do, and they don't like to do any more of it than they can help. They look for a royal road through some short cut in the form of a clever scheme or stunt, which they call the obvious thing to do; but calling it so doesn't make it so. They don't gather all the facts and then analyze them before deciding what really is the obvious thing, and thereby they overlook the first and most obvious of all business principles. Nearly always that is the difference between the small business man and the big business man."

It is also the main difference between big and little ministers. The big man has gone after the really big things, and the little man after little things. Or, perhaps more deeply, the little man has mistaken little things and cheap methods for big things and significant methods. One is reminded of the small boy's composition on "The Mountains of Holland." It began and ended in one sentence: "There are no mountains in Holland." Many of the ministerial fraternity spend their time in trying to warm up enough faith to remove imaginary mountains from their hypothetical Hollands, when the obvious thing is to build dikes in some real Holland to keep out the surging seas of evil that today threaten to flood the world. Pardon perhaps should be asked for that elaborate and indefinite figure of speech, but each reader can apply it to whatever it represents in his own case.

Another of the big things in a minister's life is a sense of the deeper unity that underlies its disconcerting diversities. What are some of these diversities as they crowd in upon the time and thought of a minister today? Just to mention a few offhand: he must be a preacher with at least two fresh and challenging messages a week to the same crowd; he must be a teacher, "rightly dividing the word of truth" in pulpit, class and call; he must be a student of books and human

nature; a physical tonic, a mental stimulus, a moral jolt, and a spiritual shock to torpid and sleepy saints; a vocational adviser to youth and a family counsellor to age; a floor-walker in the aisles of his own church; a chef in his church kitchen; a business manager in his own and his church finances; a debt raiser—chiefly for himself; a claims adjuster for all sorts of folks; an advertising manager with a genius for arousing curiosity on the label and satisfying it in the contents; an after-dinner speaker, easy, entertaining, inspiring; an interlocking director in many "boards" for many public enterprises; an educational and recreational director for the rampant spirit of youth; a Mrs. Winslow for the suffering nerves of second childhood; a good fellow, a good sport, a good mixer, a good friend, and incidentally when he has time a good husband and father.

Also he must be a spotless model of dignity, dress, wisdom, discretion, taste, tact, patience, sympathy, faith, hope and charity. He must have a memory like a city directory, and a smile that wont come off. These are not merely the things that people expect of him. They are, to a greater or less degree, according to his ability and opportunity, the things he ought to expect of himself. And yet there are some people who claim that the ministry is not a man's job. The only sense in which that claim is true, is that it is too big a job for any but big men. It is not a petty man's job. The serious question about the ministry today is not whether we have enough ministers, but whether we have enough real ones.

What is the deeper unity that underlies all these diversities? Absolutely one thing: manhood. It is even conceivable that a minister might fulfil all of the above requirements and still lack this central quality. Manhood is not easily definable. With it, these things become its variegated expressions. Nothing can compensate for the lack of it. No matter what his other accomplishments if men size him up as a woman's man, a poser, a cleric, a snob, a boor, a self-seeker and advertiser, a quitter, a coward, a scribe and a Pharisee, his ministry is dead right there and then. No one ever could doubt the essential manhood of Jesus. No one needs to have defined what the manhood was in him. He was the "Son of Man" in the sense that he inherited all that is best in man. He was, as someone has put it, "the first gentleman." He was also the last word in suggestiveness to his ministers for their own personal quality. "Consider him—!"

Another big thing in a minister's life is a sense of the Kingdom scope of his task. Many a



minister fails because his view of his task is limited by the pastorate of some church—or of any church. When he, in the silence of his soul and the dedication of his youth, decided to enter the ministry he did a bigger thing than become the pastor of a church. He became a minister of the Kingdom of God on earth. He entered into the eternal fellowship of those who share the world-wide and age-long vision of Christ on Olivet. No church, sect, denomination, or congregation ever yet filled up the measure of that vision. But it is his inheritance and his task. Just the minute that a minister, under the stress of his obligations to some Baptist or Methodist or Presbyterian Church, loses sight of that knighthood of God, that moment he gets out of step with Christ, becomes a hired man to the church, and fixes the dead-line of his own ministry.

I solemnly proclaim a declaration of independence for the ministry from the shackles of the church. The minister is not the servant of the church. He is the servant of Christ and the leader of the church. I am unable to recall a single place where the word "service" is used in the New Testament in relation to the church. It is associated with Christ, truth, God, the kingdom, etc. What do we mean, therefore, when we talk about a minister "serving a church?" It is akin to our notion of a minister's support as his "salary," on which idea is based one of the most wicked and humiliating notions prevalent today in the lay mind. Let the ministers magnify their calling as of God, and with all personal humility uphold their functions as his prophets charged with the duty of laying God's truth red-hot against the consciences of men, considering what will meet their need rather than what they prefer.

If a minister has this sense of the Kingdom dimensions of the ministry he will settle many other things in their proper relations. His task as pastor of some church, or in any capacity that represents the cause of Christ, will become in his mind a means to the Kingdom and not an end in itself. His church will no longer be looked upon as his "field," but as the instrument by which he works his field. Christ said, "the field is the world." His field will be the world for which he is immediately responsible: the neighborhood, the community, the countryside, the state, the nation, the portions of the unevangelized world in which his denomination has assigned responsibility. He will not think of the community as owing something to the church, but of the church as owing everything to the community in the sense in which Paul speaks of himself as "a debtor both to Greeks and Barbarians"—a debt of Christian service. He will not permit his enterprising people to solicit special favors from local business men on the ground that "it is for the church." His church will pay its debts and enable him to pay his debts 100%.

If he is called to be pastor of some other church he will not think of his call as coming primarily from the officials and members of that church, however proper that may be as a formal procedure, but from the soul of the community, its needs, its

spiritually ignorant and erring, its untouched childhood, its un-Christianized social life and institutions. He will go as an ambassador of Christ; a mobilizer, organizer and director of the church for the cause of the Kingdom of God in that community.

This point of view in no wise belittles the church with which he is connected. On the contrary it dignifies the church by emphasizing its proper, its "obvious" relationship to him and to its task. The most difficult task he will often have to perform, however, will be that of getting his church people to share this view and to plan their work on that basis. Most of the hard-set traditions of the average churchly-minded individual are quite to the contrary. But it can be done, and is being done today by many clear-headed, tactful and persevering ministers. Furthermore the intelligence and conscience of the church people are more and more responding to the challenge of this view of the case. It appeals to them as sound, self-respecting and Christian. In some churches undoubtedly the man who proclaims it and presses it will be crucified. But that is merely part of the game of being a real minister. Crucifixion is nothing new in the world. "The servant is not greater than his Lord."

The biggest thing in the minister's life today is just this matter of leading the church in its real task. I believe most profoundly, however, that the first essential to success in that direction is that the minister thoroughly acquire the viewpoint of his task that is outlined above. He never can lead the church aright until he rightly estimates his own task as a minister.

In leading the church in its task the first thing is to lead the church into its task. In other words the church must be made adequate to that task. Some of the more radical-minded thinkers of the day consider that the church as at present organized and equipped can never be made adequate to its task. They feel that it must be completely reconstructed and its program wholly revamped. They claim that its vernacular, its ceremonial, its weekly order of meetings, its system of membership, reactionary theological attitude, its sectarian confusion, and particularly its individualistic emphasis render it wholly out of harmony with the modern way of doing things in other fields of human activity.

Let us frankly confess our sins—yes, that is the word—in these respects. But also let us face the fact that no change in these respects is going to be accomplished hastily. Let the ministry clearly set before them the thing they want the church to be and then steadily work their plans and policies that way. The minister's tool must not be broken. It must be adapted. Another generation will have a church that this generation will hardly recognize—provided the ministers know what they want and go after it on the "Obvious Adams" program. If they fail at that point then a radical revolution, or a new Reformation, is as certain as the years of God.

What are some of the things the modern ministry can do to make the church progressively



fitter for its task? Two things may be mentioned. First, our evangelism must become broader. It is too "churchy" at present. We avow our desire for people to accept Christ and follow him. But that idea is in the minds of the people quite subordinated to that of joining some church. As a result our churches are over-burdened with un-Christianized church members. They lower the level of spiritual life and block spiritual culture and effort. Somehow our evangelistic message must be made more Christly and less "churchy."

Our evangelism is also too self-centered and individualistic. Many of our people resemble the people in a steamboat waiting-room who have secured their transportation to some distant and desired haven, and in calm indifference to those not similarly favored placidly await the captain's call to embark. The rich young ruler came to Christ asking for eternal life. He wanted to get to heaven. He wanted Christ as a Saviour. Christ put to him the test of Christian service and human interest as the one thing lacking. He refused it. He did not want Christ as a Master. Our evangelism has not been so frank with those who have appealed to us. In fact we are altogether too eager to let in the rich young rulers of today on almost any terms.

Furthermore our evangelism is too unsocial. Factories, stores, political conventions, the ideals of high schools and colleges, and the moral standards of communities, in fact the social order itself must be converted to Christ. Our evangelism must include the Kingdom of God on earth as a social concept. That means not merely individuals in loyal relation to Christ—a foremost consideration—but self-conscious groups of all sorts, whose common mind has become kindred to the mind of Christ.

A second thing the minister can do to make the church progressively fitter for its task is to foster the present movement of the Holy Spirit of God for religious education. It is the biggest and most significant emphasis in church circles today. The

very essentials of an adequate religious education program for the church, reaching out and embracing every child in the community, will compel the church to change its methods and improve its equipment. Furthermore it must keep clearly before itself—that is the minister as leader must keep before it—the fact that the great objective of religious education is not merely religious knowledge for its own sake, but as a means of keeping the soul in living touch with God. Peter said to his readers, "Grow in grace, and in the knowledge of our Lord Jesus Christ." His first point is not only the one of primary importance but it is a vital part of his second one.

Let the minister keep everlastingly before himself these big things of his life and work. Let him think out their relation to the needs of his own times and of the times ahead as his prophetic insight may forecast them. Let him not fear to start any new method that will accomplish better these bigger ends, or cast aside any method that has become inefficient. Let him keep his preaching abreast of all science and criticism and interpretive light, whether it come from the chemical laboratory, the college class room, the seminary lecture, the latest novel, the social and economic specialist, the questionings of youth, the heart of childhood, the needs of his people, the imperishable Word, or the inner light of his own prayer-illuminated spirit. Let him keep his sense of perspective in good repair, his sense of the value of his own manhood unchallenged, his sense of the primacy of the Kingdom of God uneclipsed, and his sense of the real task of the church vividly awake. Let him keep himself and his time for the bigger things of his ministry which he alone can do, charging upon his people the share of the task which they can do as well as he.

Let him walk with God as a servant, with men as a friend, and with little children as a learner. Let him glorify his task and his Master. Yea, and let him regard this last as the biggest thing in his life.

---

## Penniless Philanthropists

REV. FRED G. BULGIN, Hartford, Pa.

A beggar sat at the temple gate. Towards the worshippers as they went in he turned a pitiful eye and mutely besought a gift.

On a certain day there went up to the temple to worship two men. Out went the beggar's hand and up went his face in appeal. They stop, they look at the beggar, expectancy is in his heart, "A coin, a coin, just one small coin!" But they have no coin to give.

But although these men had nothing in their pockets, they had, locked away in their souls, deep resources of divine and unseen powers. There was a history connected with those two men. They had sojourned with Jesus of Nazareth. They saw him crucified, they knew him to have risen again, they watched him go into the unseen. He had promised to send them Divine power and they knew themselves to have received it.

They had no silver or gold, they possessed deeper resources. With a kindling kindly look one of them fastened the wavering eye of the beggar. He gripped the hand that was held out in supplication. Counting confidently upon Divine power they lifted him to his feet. The cripple was made strong. He asked for a coin and they imparted to him healing.

For none are so poor that they have nought to give. It is not only for coins that men hold out their hands. Back of the need for material things there is a deeper need, a more appalling poverty. From a source deeper than the purse strings we must draw to meet the real destitution we encounter at the gateways and on the highways of life.

If silver and gold were the only things a man could give, Richard Lloyd would have been denied



his great benefaction. He has given much to the world in his nephew, David Lloyd George, but he was only a poor shoemaker and village parson.

When Lloyd George was only eighteen months old his mother became a widow with two other young children to support. Then Richard Lloyd took the forlorn little family to his home. As the lad David grew up he saw promise in him. The boy had a hunger for knowledge and of his scanty stock of learning the cobbler imparted freely. He studied with the boy by firelight. When the work at the cobbler's bench eased for a moment he would use bits of leather for a blackboard and with a rough piece of chalk scribble upon it Latin and French words.

When David Lloyd George entered Parliament there was a letter sent every day to the grand old man at home. The saddest moment of his life, although he was premier of England, was when he stood at the graveside of this man, who, having no silver or gold, gave to the boy such as he had; gifts not to be computed in terms of wealth.

There is another priceless gift which those who have had no silver and gold have often been privileged to impart. One could never estimate the worth of an inspiration. As we look back over the years can we not at some place see where, somehow, some other soul begot within our hearts a new resolve, a stronger will, a deeper determination?

Men will often gladly acknowledge that the most fruitful inspirations have come from their wives. Their inspiration, after their love, is their best gift. It may be a school teacher, a pastor, some elect soul we met in the workshop or the office, who mysteriously moved us to finer things.

I keep a place in my memory for a teacher of my boyhood, William Peatfield. What might be thought of the small matter of indulging in an occasional afternoon away from school? Looking back, one can trace where he, somehow, by his way of teaching, awoke within a shame for such self indulgence and begot the resolve to do one's

best. As we look back we can clearly see how the former course would have surely worked to the steady undoing of character. Of how much vaster worth than silver or gold was the gentle touch of that inspiring soul?

There met at a certain house in Edinburgh a number of famous men. Among others there was Hutton, the geologist; Adam Smith, author of the "Wealth of Nations;" and Robert Burns, the Scottish skylark. There was also in that house a little boy by the name of Walter.

Looking at a picture on the wall, Burns read there a piece of poetry. He inquired the author of the lines, but none of the famous men knew. But the little boy Walter knew and he whispered the author's name to the man nearest him. Then Robert Burns called the little boy to him and placing his hands upon his head, he said, "You will be a greater man than your grandfather."

Sir Walter Scott, the wizard of Romance, for so the little boy Walter became, said in after life, that the moment when Robert Burns placed his hand upon his head was the hour of his ordination in literature.

It is ever so. In the hour when our life touches some greater life, some fount of inspiration, there is given to our needy souls something that all the silver and the gold of the world could not buy.

There is another impartation which silver and gold could not buy and yet which those who have not gold have often been privileged to bestow.

It is the impartation of faith in Jesus Christ. We do not come into faith as we come of age. Someone must impart it to us. It was an illiterate preacher in a whitewashed chapel who imparted this gift to C. H. Spurgeon. It was a servant maid who brought it to the Earl of Shaftsbury. Thereby he was made richer than all his inheritance of wealth could make him.

The Man of Galilee, Jesus of Nazareth, he, too, might have said, "Silver and gold have I none." But of his fulness have all we received. By his endless benefactions we have all been enriched.

## Advertise and Win Souls

REV. MARINUS JAMES, Norfolk, Virginia

The weight of a fish, the length of a snake and the size of a congregation are three things of which preachers are not always good judges. Some years ago the writer conducted a prayer meeting in Boston. One of the sisters said in doleful tones: "Thirty years ago this church was always filled on prayer meeting nights," whereupon the white-haired sexton retorted: "Well, sisters and brethren, I was sexton of this church thirty years ago and the congregation was just about as small then as it is now." As a matter of fact, people are as eager to hear the gospel as they were thirty years ago provided it is presented attractively. It is also true that, generally speaking, church memberships are larger and Sunday School rolls longer, while the organized Bible Class Movement has eclipsed all efforts of the long ago.

Before me are two articles, one of which states:

"There are twenty million of persons in the United States who are outside the church." The other article reads: "We are told that in the United States there are fifty millions of people who have no church affiliations." The first statement is made by a prominent advertising man, the other by an eminent divine. One thing is certain, that every community has enough unchurched people to make the angels blush.

In the January number of the American Magazine, Keene Summer, gives us the amazing story of the success of Edwin A. Grozier, owner of the Boston "Post." We will let Mr. Grozier use his own words: "My chief occupation, all my life, has been to study people. When I was editor of the New York Evening World, I used to go over among the swarming millions of the East and West sides of the city, because it was there that we must



build up our circulation. I wanted to know what these people talked about; what they liked; what interested them. I *must* know that, in order to get out a newspaper that would appeal to them."

The five points of alert salesmen are as suggestive to the preacher as the statement made by Mr. Grozier. They are:

1. Gain a hearing. 2. Hold attention. 3. Arouse interest. 4. Create desire. 5. Convince. Let us look at these through our ministerial glasses.

### I. Gain a Hearing

The very best medium for church publicity is the newspaper. It has the ear and eye of the world. Newspapers will gladly print religious news that is news. It is their business to get the news, whether it is religious or secular. "When a dog bites a man, that is not news, but when a man bites a dog, that is news," said a famous editor. When "Sleepy Hollow Church" advertises that there will be preaching next Sunday at 11 and at 8 by the pastor, and that the choir will render special music, the city editor chuckles and the world chuckles with him. But when Calvary Methodist Church announces that Dr. Devotion will preach next Sunday night on "The Greatest Sin of Philadelphia," and that Madame Schuman-Heink will sing a solo, and that 500 were turned away last Sunday night, the editor listens and the world listens.

In some instances, especially in smaller towns, editors need to be reminded that religious news is real news and will be read as much as any other news. In larger towns and cities the newspapers will actually beg the preacher who knows the value of newspaper publicity for copy.

Several years ago I was pastor in a small town where an interesting weekly paper was published. Religious news was as scarce as hen's teeth. To gain the confidence of the young editor I wrote an article on "The Newspaper as a Community Asset," which he published in place of his weekly editorial. The following week I took my first church copy to him and headed it "Baptist Church News." Today, after many years, this weekly paper features the news of all the churches under the head: "News of the Churches," and it is proving to be a valuable circulation stimulant.

In city work it pays to cultivate the esteem and good will of the newspaper men. A kind word to the reporter on the street corner, a letter of appreciation (which will usually be printed) congratulating the paper on a good piece of church publicity, a picture postal to the city and managing editor when visiting another city, all of these make for newspaper co-operation. Newspapermen in big cities are just as human and just as willing to help the red-blooded preacher as they are in the one-horse town.

A little while ago, I happened to hear a speech by the governor of the state. The speech was full of Associated Press stuff and as soon as I could I ran to a long distance telephone booth and phoned the gist of the speech to the city editor of a newspaper that I needed in my work. The expense attached to the rather lengthy phone call was not to be compared to the good will of that newspaper

since giving the editor that scoop. Very frequently I give newspaper men tips regarding secular and religious news. As a result they eat out of my hand and I also remember not to bite the hand that is feeding me when I eat out of theirs. They need the church and the church needs them.

### II. Hold the Attention

The preacher, as well as the bride and groom, knows that to have is one thing and to hold another. There are certain fundamental requirements for the holding of a congregation. In this complicated age there are a thousand and one things to divert the attention. The big four are: 1. A man in the pulpit who knows his field. Such a man keeps abreast of the times and is ever alert for new opportunities to do good. 2. Short Sermons. I heard a certain preacher say: "No one can tell me how long I shall preach." Perhaps not, but his empty benches are the actions that speak louder than words. 3. Good Music. I mean a variety of good music. Open the Sunday night service with a rousing song service. Have a boy soprano, a symphony violinist, a college quartette, a visiting artist to assist the regular choir no matter how excellent the choir may be. V. Variety, variety, variety. The Sunday night service lends itself especially well to the use of special features. Marion Lawrence in his "Special Days in the Sunday School," gives a long list of special days. Many of these can be used to good advantage in the People's Popular Sunday Night Service. Here are a few culled from the list: Father and Son Day, Anniversary Day, Labor Day, Old Year Day, New Year, All-To-Gether Day, Every-Member-Present Day, Go-To-Church Day, Visitors' Day, Patriotic Day, Young Men's Day, Young Women's Day, Education Day, etc.

### III. Arouse Interest

Aside from the newspaper, there is no limit to the possibilities of hand bills, bulletin boards, cards, placards, street signs and banners. It is in the use of these that originality and ingenuity count. Environment is a pretty safe guide in the selection of printed matter and cuts. While I was pastor in a railroad town I advertised that I would preach on Safety First, in keeping with the campaign carried on in the railroad shops at that time. I used a beautiful cut of a mogul engine and announced that I would give a Safety First button to all who attended the service. The cut and the buttons were furnished free by the railroad company. What an opportunity to preach on Safety in Christ Jesus, after a short presentation of the claims of the Safety First Movement! The interest was intense.

### IV. The Creation of Desire

When the man in the pulpit faces the masses drawn to him and his church by judicious advertising, his heart aflame with the compassion of the Good Shepherd, it will not be difficult to draw the net and before the benediction is pronounced the cry will go up: "What must I do to be saved!"

This leads me to the fifth and last point in religious salesmanship:



## V. Conviction

The record of the day of Pentecost reads: "Now when they heard this, they were pricked in their hearts." Heard what? Acts 2:36, "Therefore let all the house of Israel know assuredly, that

God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What was that but religious publicity? The result? **Conviction.**

Brethren, the air is full of new Pentecosts.

**Advertise and Win Souls!**

# A Parable

REV. EDMUND C. LINDSAY, D.D., Sandusky, Mich.

Behold a certain man, who had worked and saved and invested and got for himself much gold, said unto himself, "I will hike myself to the labor markets of the great cities, and there secure the services of the best cook obtainable; one who knoweth the gentle art of converting the unlovely vegetables of the garden and the raw meats of the fowls of the air and the beasts of the field into morsels fit to tickle the palate of kings."

After many days of quest, the expenditure of much gold, and the interviewing of something less than one thousand men-servants and maid-servants, who were said to be just the cook his heart desired, he found one, a man of large dimensions, whom he brought home, riding in state in the best seat of his expensive limousine.

There was great rejoicing in this man's house when the new cook came and every member of the family was acquainted with the fact of how lucky they were to have secured the services of so fine a cook, and all were admonished not only never to miss a meal at home, but that each should make merry and invite friends to partake of the splendid victuals prepared by this master cook.

Now behold this same man was a member of the Pulpit Committee of his church, and was one of the men to whom the Church was looking to supply them with the right preacher. Noble man that he was, he spent ten minutes and thirty cents in sending a telegram to a young minister asking him to candidate the pulpit, in which he felt some little responsibility.

The young minister came to the town and went to the hotel, from where he called up this man by phone and said, "I am in your city at the hotel, and am prepared to preach tomorrow, both in the morning and in the evening." To which the man replied, "Oh! yes, I remember now. You are the young minister to whom I sent the telegram. I am glad you came and will try to be in church in the morning. I would be glad to entertain you, but my business is such that I cannot spare the time to do so. Good-bye until morning." Replacing the receiver on its hook and straightway forgetting the church and the new minister, he took his golf sticks and went to the Country Club.

When the congregational meeting was held, this man was kept at home because his wife was entertaining at "500" some of the first families of the city, among whom were several others who should have been at the meeting of the congregation. The church called the young minister at a salary almost equal to that received by the man's cook, and more than that, they paid it very promptly on the first day of the month.

Now behold this man never missed a meal at home, neither did he ever miss an opportunity to tell his friends, and brag to them of the merits of his cook, and invited he many to visit and dine with him. But Sunday mornings he must needs lie abed until 11 o'clock, after which time he must play golf until time to dress for dinner in order that he be in good form to eat the splendid food his expensive cook prepared for him. After dinner he felt so gorged and uncomfortable that he could not think of the church, but must give himself over to resting in anticipation of his business of the morrow.

So through the days of his life he gloried in the abilities of his cook, and never thought of the preacher, nor of the church, except on special occasions such as Christmas and Easter, or when some one asked about the preacher, and then he would say, "Oh yes, I guess he is good enough as a preacher; seems like a nice fellow, what little I have seen of him. But to tell the truth it is hard for me to find the time to go to church with all the other things I am called to do. By the way, come down to dinner and see what a wonderful cook I have." And thus he lived, and thus he died. Nuf Sed.

## THE QUESTIONINGS OF YOUTH

The Rev. Henry H. Barstow, D.D., pastor of Calvary Presbyterian Church, Auburn, N. Y., has been giving a series of Sunday evening sermons to young people on the above topic. The series is as follows:

What is a Successful Life? Matt. 16:21-28; 2 Tim. 4:5-8.

What Should I Seek in Friends? Prov. 27:6-10, 14-19; 1 Cor. 13:4-8.

How can I become a Leader? Mark 1:16-20; 10:35-45.

What should I Believe about Religion? Heb. 11:1-6; John 3:16-21.

Is it Wrong to Investigate Evil? Gen. 2:15-17; 3:1-19.

What is the Real Place of Pleasure in Life? Zech. 8:1-8; Luke 15:21-24; 1 Tim. 5:6-7.

How can I know What God wants Me to do with My Life? Prov. 3:1-12; John 21:15-23.

How can I Recognize the One who is to be my Life Partner? Amos. 3:3.

Two Calvary Young People will write their own answer to the question for each evening, which will be read as part of the message.





# The Expositor

## Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

### [THE MESSAGE OF THE MONTH]

Continue the revival after the revival. Many are convicted of their sins during the revival who do not yield. Why give up the soul saving business because the revival closes? The evangelistic spirit should continue twelve months in the year. If the revival is genuine there will be much broken ground. With the aid of an organized workers' band there should always be conversions following the revival.

### AFTER EASTER, WHAT?

Two suggestions: 1st. Make it a conservation period, and make a "drive" for home religion. 2nd. Turn the spiritual energies created during Lent in the direction of social and community betterment. 3rd. Set up a Vacation School Church and project the church program into the summer. 4th. Begin to plan in conjunction with neighboring churches to start week-day classes next fall. These things do, and there will be no after-Easter slump.

### OUR CHURCH BUILDING NUMBER

This is our Annual Church Building number. Our interest in church building is not limited to one number, for we are always reminding our readers about the interests of the physical equipment of the churches, in our contributions, in our editorials and especially in our many advertisements along that line.

A church should have beauty and dignity and provide for the comfort and convenience of those who worship and those who work. The old-time Meeting House with its cold walls and still colder floors and straight, hard benches is gone forever.

And let it not be forgotten that money does not always provide an ideal church building, for occasionally we come across a church ugly though expensive and everyone has at some time or other experienced the discomfort of having to sit in a badly ventilated, drafty church in a pew at an improper angle. The glare of a badly placed light has made it impossible to see the speaker with comfort and bad acoustics prevented one from hearing without strain and inconvenience.

Whether a church is little or big, expensive or inexpensive, there is no reason why it should be unattractive and not afford facilities for worship and work.

Take the matter of church furniture alone. There is character in furniture just as there is character in men. We learn to know and to value

the things constituting our physical environment by almost the same standard that we apply to people, although it may be considered that these things represent a double standard, for interwoven into their own character there is also the impress of the character of those responsible for their creation or adoption.

In architecture and in furnishings there should be a harmony of design. The furnishings must be dignified in proportion of outline and harmonize with the detail of the architecture of the building itself. This is not accomplished by individual fancy for a particular design, but by proper selection throughout; this through study and knowledge of the building plans.

There are three styles of architecture having the greatest influence in church building, the Gothic, the Classic, the Romanesque. Gothic architecture is characterized by the pointed arch and vaulting, or by ornamental trussed beams and buttressed walls, which, with its predominating perpendicular lines and lofty proportions give an effect of lightness and grace. Its ornamentation consists chiefly of round or octagonal columns with carved capitals, traceried windows and panels, the latter often with carved foliage. In Classic architecture the horizontal lines predominate. Churches designed in this style are of the low, rather compact form, without great massiveness. The ornamentation is confined for the most part to straight line panels with refined mouldings and the use of plain or fluted columns with pilasters with moulded capitals, the moulding often delicately carved. It is a style characterized by much refinement of proportion and detail. The characteristics of the pure Romanesque are the round arch of general massive proportions, having the appearance of great solidity and strength. The vaulting, like the arch, is round and supported by columns with moulded and carved capitals. Windows semi-circular or round at the top often in our churches show the influence of the Romanesque. Other styles used in this country are the outgrowth of these mentioned.

### WHEN SHEEP DEVOUR ONE ANOTHER

God loves his great Church universal; therefore he also loves each individual organization making up that Church. He loves and desires the peace and harmony and prosperity of each particular local church, and so, if for no other reason, we ought to love and cherish it, too. And yet what a



sadly common occurrence it is to see the most unseemly quarreling and destructive dissensions among the members of the same household of faith! It seems strange that there should have been need for an apostle's warning against people "biting" and "devouring" one another. For wolves to devour sheep is no wonder; but for sheep to devour one another is monstrous and astonishing! Yet Paul seems to foresee that this most unnatural of things would transpire, and therefore wrote a most definite warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another," Gal. 5:15. And, sad to contemplate, how many, many churches, since these words were written, have met their death in this unnatural, savagelike, cannibalistic way.

I have heard of two friends who met on the street one day. One inquired of the other how his church was prospering. "Not at all, I am sorry to say," was the answer, "our members are diminishing weekly." "Why, how is that? Has the wolf got into the fold?" "Worse than that, I fear. If it was only the wolf that was worrying the flock, we might cherish the hope that we could get him driven out. The fact is, the sheep have taken to worrying each other, and our condition, therefore, could not be worse."

Dissensions in the church are often due to very trivial causes.

Reading anecdotes of the Wesleys, not long since, I was struck with the notice of a division, in 1778, in a church in Halifax, about "an angel with a trumpet in his hand," which one party would have fixed on the top of the sounding-board over the pulpit, while the other party would not consent to it. The difficulty was so great that the circuit preachers could not reconcile the contending parties, so they agreed to leave it to Mr. Wesley and abide by his decision. When Mr. Wesley came he gave his judgment against the angel, and to put an end to all future strife he requested Mr. Bradford to offer a burnt sacrifice of the angel on the altar of peace. Mr. Bradford did so, and the apple of discord was removed and Zion again became a quiet habitation.

We do not know much about "altars," but it would seem than an "altar of peace" might be a good institution in not a few churches of today.

Dissensions in the church being from such trivial causes are always unreasonable. In 1897 a very bitter quarrel sprung up in one of the churches of Syracuse, N. Y., which even involved the bishop of the diocese. It was over the question of the anatomy of an angel. A memorial window had been presented to the church in question, and, in the window, a transfiguration scene, were three figures of angels, one sitting, one kneeling, while the third, being transfigured, according to the artist's conception, was without wings. The quarrels sprang up over the question as to whether it was orthodox to have such an undeveloped specimen of an angel as one without wings. We have not heard of any church quarrel yet as to whether a true devil has horns and a red tail; but such a cause of dispute would be just as reason-

able. In 1895 a church in Rochester, N. Y., was actually shut up by the members and a black flag hung over it because the late Bishop Coxe forbade certain ritualistic practices in it.

Dissensions in the church always enfeeble and imperil it.

They say that there is a starfish in the Caledonian lakes sometimes dredged up from the deep waters. It looks firm and strong—most compactly put together. But the moment that you pull off one of its branching limbs, no matter how small it may be, the singular creature begins itself to dislocate the rest with wonderful celerity of contortion, throwing away its radiate arms and jerking from their sockets its members, until the entire body is a shapeless wreck and confusion of death; and nothing remains of what was one of the most exquisitely beautiful forms in nature save a hundred wriggling fragments, each repulsive and dying by suicide. What could suggest a picture more sadly true of a quarreling congregation? So any church may go. Once let the members, forgetting God, rush into reckless bickerings and quarrels, and usually how they do hurry themselves into utter dissolution and remediless ruin! The end comes swiftly. And this sad sight, we are sorry to say is not so very rare. There have been enough such church deaths in our fair land to make a whole cemetery of desolate graves. And over every one of them might be erected a monument with this suggestive inscription: "Died of suicide by dismemberment."

There is one sure remedy against every such evil possibility. It is love—love to Christ and love to one another for Christ's sake. Where such love is found church discord cannot come. A wife of a few months, in her first quarrel, was asked by her husband which ought to give up first? With a smile and a caress she replied: "The one that loves most!" Think what blessed results would flow from following this rule in the family of God. Who will do most, or submit to most? The one that loves most. Yes, and who will bear most and yield first for Zion's sake? He who loves most. Beautiful are the fruits of the spirit of love. Surely we ought to cultivate them more, and thereby our people would more and more display the graces that should mark the members of the household of God.

## THE BLIGHT OF BOOKLESS HOMES

*The Expositor* carries a purpose of constantly bringing to the attention of ministers the best books issued from the press. There are two reasons for this purpose. One is that ministers may be helped in making wise purchases of books. The other is that they may be able to recommend during calls, preaching, or social life good books for reading from childhood to old age.

The lack of books in many homes is a blight. We fain would help to remedy that condition. To this end we call attention to the lament over the lack and the plea for a more liberal supply of books in homes made by Eve Woodburn Leary in a recent number of *The Personalist*. She says: "There is an ever increasing tendency on the



part of 'newlyweds' wholly to eliminate books from their homes. To establish a home in this age of soaring prices is, for a young man of moderate salary, no simple task and must be done by a process of elimination; getting along without certain things, supposedly luxuries. But why books?

"For one thing, most of us live in the smallest amount of space possible. The lovely old rambling houses, with their big quiet libraries, cheery log fireplaces and broad staircases are giving way to the compact little five-room apartment; just enough room to move about in, where indeed, two's a company, three a crowd and four a mob.

"This change is made necessary because of the prevalent mode of living; the frank desire of the present generation to spend as little time as possible at home; to put in most of their waking hours in an automobile or at the movies or jazzing at some fashionable restaurant or hotel. Home has become merely a place in which to eat and sleep, so why maintain a larger establishment than absolutely necessary? Especially, when it is next to impossible to employ any help; when the care and responsibility and work must fall upon the 'female of the species' whose desire to get out, to be everlastingly 'on the go,' surpasses even her husband's.

"So we find these compact little five-room band-boxes quite barren of books. Usually there is a piano whether any member of the family can play a note or not and often there is a victrola, no books of any sort or description; the nearest thing in the set line of a book being a few popular magazines, like an oasis in a desert, saving the place from complete literary vacuum. If inclement weather or sickness force an evening at home, these magazines, or perhaps a book borrowed from some circulating library, serve as a diversion. Luckily, many of the magazines run books in serial form before publication and, in this way, a few are read. If it were not for these magazines, there would be total lack of any sort of reading material in most of our middle class homes. A garage has become a necessity, a library, a superfluity, to these people. . . .

"Of course there are a few homes among the middle class which have their readers, to whom books are the most precious possessions of life, but these homes are in a sad minority. For my part, I assert, unhesitatingly, without fear of contradiction, that nine out of every ten young people, founding a home, start without one book. This would not be so deplorable but for the fact that the books are never forthcoming in these homes. If one can exist without books the first year of one's married life, one can the second, the third, and so on to the golden sunset.

"The calamitous part of it all is that these bookless people don't seem to realize what they are missing. . . .

"It is the woman who is content to found a bookless home at whom I wonder. A home without a book! To me it is unthinkable, surrounded as I write by books on all four sides of me. Yet, is it true. The bookless homes are becoming more

and more in vogue. It does not occur to our modern architect to build bookcases in his little five-room band-box. Why should he? Of what use would they be? There is no demand for such an arrangement, and until a demand makes it necessary it will certainly not be done.

"What of the children of bookless families? If children, brought up in homes where there are books, at least a few of a sort, are willing to do without them, how much more are the children of bookless homes coming to regard the book as useless, unnecessary? Brought up, as they are, on Charlie Chaplin and Mary Pickford instead! Can Fatty Arbuckle and Douglas Fairbanks take the place to a child of James Whitcomb Riley and Eugene Field? . . . Surely the book ought to have some place in the lives of the present generation. Perhaps bookless homes have always been existent, but certainly we must admit that they are more prevalent today than they have ever been. If this be progression, give me stagnation!

"It is not progression. At least not for the bookless mob. To the few readers of good literature, ancient and modern, the affairs of the nation must ultimately revert. They, it will be, who will lead and guide the unthinking, unreading mob, whether they be rich or poor. We have never yet had a great man, a statesman, scientist or artist, who was not a reader. The printed page has always wielded its power and always will even though it be persistently omitted from so many of our modern homes. To men and women whose homes are comprehensive enough to contain libraries may we look for achievement, and to them only. The bookless mob must be content to follow, for they cannot hope to lead."

Read our book reviews. Buy our books. Recommend good books to your people, to all your people, but especially to the young.

### LESSONS FROM SEED-SOWING

This is the season of sowing. It is important what we sow. Like produces like whether we sow seed or sin. The law of sowing and reaping is invariable also in the moral and spiritual realm. Do men therefore use the same common sense in making preparation for the spiritual as for the natural harvest? Let us go out into the fields and see. Here are men sowing. They are walking, and at every step they are scattering seed—sowing as they go. What shall the harvest be?

Here is the worldly man sowing. He is very busy sowing. He sows the seeds of the world. He reaps of the same a golden harvest. The man can truly say, "Soul, thou hast much goods." But the "goods" are only such as can be laid up for time, not for eternity. O foolish man, did you forget the spiritual harvest? This night thy soul, goods and all, may be required of thee. Poor man, he sowed but one kind of seed. What he got was all of that same kind; and a man "cannot live by bread alone."

But here we come upon another man sowing. Here is the intemperate man sowing. You thought he would be staggering as he sows; but no, he walks as straight as any man, but as he walks he



sows. It really seems pleasant at first. He finds delight in it—only a little exhilaration, and the ground is so smooth! But he goes on. By and by he begins to wonder where the pleasure has gone. He begins to feel nervous; his reason reproves him; his conscience twitches him; he begins to feel quite uneasy, for he finds that he can scarcely get along without his cups. But why does he not stop? He does not stop. He goes on. He says, "I wish I had never begun." He feels that he is daily degrading himself lower and lower—yet he goes on to sickness, disease, poverty, friendlessness, a drunkard's woe, and a drunkard's grave.

There is another stage lower, but it is too awful to behold, so it is veiled from human eyes—"No drunkard shall inherit the kingdom of God."

Here, too, is another man sowing—the fields are so many—it is the season of sowing—here is the pleasure-seeker sowing. He has a pleasant, cheerful smile. He says, "I am not working hard, and I find it very pleasant." There are a great many sowing here. Yes, and though really sowing those seeds of sin, "wild oats," not a few professed disciples of Christ are sowing.

Now, God wants his children to be happy, but he does not want them to choose such ways to seeming happiness as soil the soul. Besides, the one who sows simply to pleasure gains nothing by it. When you devote yourself to the world and its pleasures you will find that even this will lose its charm, and after you have once "gone the rounds," you can only do as the horse at the mill, travel the same ground over again. Every pleasure becomes "old." You go flitting from flower to flower, but getting honey from none. You find life a burden, yourself an old, jaded-out pleasure-seeker, possibly a financial and physical wreck, and at the sunset of life you realize, if not before, that you have indeed sown to the "wind" and are reaping, and can only expect to reap, the "whirlwind."

But here is another sower: Here is the Christian sowing. There is an earnest but hopeful look on his face as he sows. He has heard the promise that seed-time and harvest shall not fail. He has heard that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Sowing to the Spirit, the Christian reaps present and eternal joy.

But here is still another sower—one other. It is hardly fair to call him a sower—but he is intending to sow. The trouble is that he doesn't sow. Some one has said that the way to hell is paved with good intentions. There are multitudes of people intending to sow to the Spirit, but they are putting it off from day to day. Spring-time is slipping away. You cannot make garden in the fall. Every day you put it off makes it more likely you will put it off another. There is little difference in the final result, whether you sow bad seed or no seed. When you come to your time of hunger you will have no bread and must starve.

Brother pastors, there are lessons like these we can well teach from the Spring-time of the year—from the season of sowing.

## THE GOLDEN WEDDING

Ministers are often called upon to officiate, or take part in some way at golden weddings. The following little poem by Mrs. Belle Sapp is appropriate for use at such a time:

Ring out ye wedding bells, ring out,  
For there is joy today;  
A wedding fifty years ago  
Ye celebrate this day.  
Friends, pause awhile, your blessings count—  
So meditate and pray.

May all the summer's fragrance  
And all the winter's cheer,  
And all the joys of life be lived,  
In this one day so dear,  
Bring memories sweet, while time is kind,  
With precious loved ones here.

They have a father's blessing,  
They have a mother's prayer,  
To follow them from day to day,  
With kindly counsel on the way,  
Oh, these are treasures rare!

Yes, ring the wedding bells today,  
And let them joyous ring  
And drive all sadness far away—  
For life is on the wing.  
Oft-times the summer's flowering  
Is sweeter than the spring.

## THE BELL SERVICE

A very interesting "Bell Service" was held by the Crosswell Presbyterian Church, Michigan, says the pastor, Rev. H. G. Gaige. We judge this church does not have chimes in its tower or organ loft and so any church could follow this plan:

Program: Church bell rings. Chimes played on the piano. Chimes on the phonograph.

Victor Chime records played on machines concealed in different parts of the church. Three different machines and a man at each machine. As soon as one record stopped another started. The lights were dimmed throughout the church. The doors were locked during this part of the service.

Songs and hymns were all available "Bell pieces" we could find.

"What Our Church Bell Says." Several weeks before the service, the Pastor asked the boys and girls in his church to listen to the Church Bell as it rang and to write what they thought it said and to hand these to him. These were read by him.

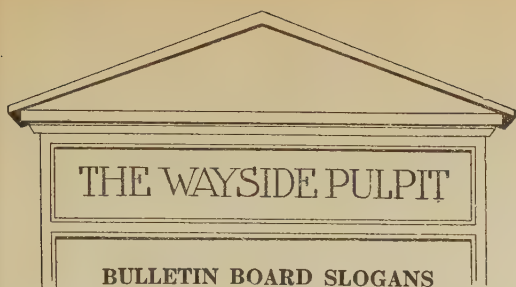
"Something About Bells," a talk on the great bells of the world.

A story about bells was read.

Our Church Bell was rung during several numbers of the program.

Upon an invitation card, distributed about town beforehand, was this note: "The people of Crosswell are warned that the Presbyterian church bell may ring several times during next Sunday evening—Don't be alarmed. It will be only a part of the service."





"We have found that the Bulletin Board which we had erected on our church lawn has done for the church what the merchant's show window does for his business. It has called attention to the 'wares' which the church deals in. It has preached fresh, thought-provoking, soulful, hopeful, heartening and challenging aspects of the teachings-eternal which the church stands for. It must be done right, just as the merchant's window must be dressed right. The difference often looks so small as to be unworthy of study. Just there is the dividing line between success and failure."—*Pastor's testimony.*

Easter: "If ye then be risen with Christ—seek those things which are above."

Easter: Said Death to Life, "The world is mine."

Said Life to Death, "And thou art mine!"

Good Friday: "In the Cross of Christ I glory."

Post-Easter: Now that Easter is over, why not live the life it stands for?

The world's best seller—the Bible.

The world's biggest business—Religion.

The world's best man—the Christian.

Try all three.

Save gasoline, tires and temper by going to church instead of joy-riding.

Go to church Sunday and give God a chance.

Six days spent in making a living—might well spend a part of one day in making a life.

Some things we regret, but not going to church. Attend next Sunday.

Everybody knows it is wise and right

To go to church morning and night.

A lucky day and a lucky car

That does its duty, near or far,

On Sundays.

If a Bulletin Board can be kept boosting for Christ's Church, why can't a Christian?

The most trouble is produced by those who don't produce anything.

Let us get together.

When deception enters the front door love breaks the window trying to get out.

Holy Week: The Way Home is the Way of the Cross.

The Easter message is Life—Freer, Fairer, Fuller Life.

The failure has not mastered his job.

"The will to serve will find a way."

Concentration is the essence of success.

A man may have noble aims and yet be a very poor shot.

He who plants thorns should never go barefooted.

Co-operation contains eleven letters, but it can be spelled with only two—we.

There is always room at the top, because many of those who get there go to sleep and roll off.

The fools will never all be dead;

I'll tell you the reason why.

The young ones they grow up

Before the old ones die.

Character is wealth, whether accompanied by cash or not.

Egotism is offended much more easily than humility.

The Church where your welcome holds out. It's a home-like Church.

Doors of this church stand wide open; heartiest welcome; homelike atmosphere; appropriate music. Come.

Christ says to you: Come, pray, and hear; go, tell, and do.

Mother, Home, Heaven: Friends, have you the homing instinct?

Give God a chance here, and avoid taking a chance hereafter.

#### ADVANTAGES OF ADOPTION

A child adopted from an orphan's home was being ridiculed by the other children because he had no real parents. The conversation went as follows:

"Aw, you haven't got any real father and mother."

"Maybe I haven't, but the ones I have love me as much as yours do you."

"They do not. Ours are our real parents."

"Well, mine love me more than yours do you, cause mine picked me out of a hundred other babies and yours had to take what they got," replied the adopted son.

#### THE DATE OF EASTER

A question which has been often answered, but which because of confusion may bear restatement, is, What fixes the date of Easter each year, and why isn't it like Christmas, the same date every year? Easter is the first Sunday after the full moon that occurs on or next after March 21; and if the full moon fall on the twenty-first, Easter is the next Sunday. Of course if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way.

#### IN NEW SURROUNDINGS

The 17 year old daughter of a city man was visiting a farm for the first time. She immediately became interested in the prize cattle and asked many questions. One evening, just at dusk, as the girl was standing at the open door of the farmhouse, talking to the farmer, there came the low, mournful note of a cow. "Just listen to that poor cow," said the girl, "mewing for her colt."



# Methods of Church Work

E. A. KING, Editor

April and Easter. We devoted much space in our March number to Easter because this number will not arrive in time to make extensive plans for the great festival. However, it usually happens that there are some who have just become subscribers, or are late in getting started, or for one reason and another have not felt they could do anything special. You will, therefore, find a few Easter plans in this issue.

*We are going to request, right here at the start, that you send us samples of your Easter printing.* It will be of very great help next year when we begin to plan our Easter number.

Some churches secure their financial support during the Easter season. We suggest a book of unusual interest entitled "Money Talks" by Albert F. McGarrah, Revell Co., N. Y., \$1.25. We thought it was a collection of talks about money, but the author has freshened up his theme by making money talk. The conversations are delightful. The book is full of wisdom and suggestion.

Recently a letter came to our desk from a minister who had only recently subscribed for *The Expositor*. For years he had been "racking his brain" to devise methods of work for his church. Now he writes, "If I had only had this magazine during those years think how much time I could have saved, and how many other things I could have done." He ended his letter this way, "I am a happy new subscriber."

Some ministers struggle on with their work refusing to take a magazine like this until one reading of it and one trial of a plan convinced them that they had been missing a most valuable assistant. Not long ago a brother wrote that he had bought up all the back numbers he could get to file away in his library. When he wishes to prepare plans for Easter, for example, he gets out all the Easter numbers and studies them together. In this way he gets a large amount of information and many suggestions.

Every once in a while someone sends us an article about some imaginary method, but our department records only methods that have actually been used. Send to us methods that have been successful in your church and we will tell the brethren how you did it.

Dr. Francis E. Clark's Autobiography, "Memories of Many Men in Many Lands," United Society of Christian Endeavor, Boston, Mass., is stimulating reading and encourages a man to "carry on" and do his best.

Once more we ask you to send us your calendars, church papers, lists of sermon topics, all kinds of printed matter and brief accounts of your work. We will incorporate them in some way into this department. We cannot use everything that comes to us but there is nothing you send that does not help in some way. Add our name to your

mailing list. Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Florida.

## A RESURRECTION THOUGHT

The pastor of the First Christian Church, LeRoy, Ill., sent out this expression of faith to all his members:

### *The Easter Message*

One real, thoroughly authenticated, resurrection lightens all the darkness of the world. When the ideal man went into the grave and came back at will unchanged, a crushing burden was lifted off every heart, and consequently Easter is the great festival of the Christian Church, and well might it be since the triumphant words, "He Is Risen," were the seal, climax and crown of Christ's whole life as Redeemer.

The early Christian Church celebrated Easter with solemn and joyous services, it was a time of unalloyed Christian gladness, and on the Lord's Day of Easter, the primitive Christians would meet and greet each other with the words, "The Lord is Risen," to which the answer would be given, "The Lord is Risen Indeed."

In all Christian lands our churches are especially adorned with flowers and other emblems of life and hope, and our worship is enriched with songs and anthems of triumphant faith.

Let us in LeRoy find our greatest joy in gathering in the name of our Risen Lord in His temple to swell the triumphs of His Resurrection.

## UNIQUE TOPICS FOR PASSION WEEK

Wednesday

"The Outer Court in Jesus' Last Week."

Thursday

"The Holy Place in Jesus' Last Week."

Friday

"The Holy of Holies in Jesus' Last Week."

## CONTINUOUS EASTER SERVICE

The First Christian Church, Columbus, Kansas, carries out an elaborate Easter program from Palm Sunday to Easter. Notice the continuous service Easter forenoon, from 6:30 A.M. to 12 noon.

### *The Character of Jesus*

Illustrated songs each evening at 7:30.

Palm Sunday, morning: "Who Is This?"

Palm Sunday, evening: "The Man Who Shirks the Cross."

Monday: "The Cross and the Sinner."

Tuesday, "The Cross and the Christian."

Wednesday: "The Story of the Rosary."

Friday: "The Passion Play"—A unique pictorial story of surpassing interest.

Easter A.M.: Sunrise prayer meeting.

Consecration service, with the Christian Endeavorers leading - - - - - 7:30

Breakfast and Fellowship Assembly 8:00



Woman's World Wide Prayer Service 8:45  
 Bible School and Class Assembly - - 9:30  
 Church and School, Junior Choir, "Easter  
 Greetings From the Children" 10:00  
 Communion and Morning Worship,  
 Theme, "The Resurrection" - - 11:00  
 In the evening a historical pageant was given,  
 entitled "In Old Jerusalem."

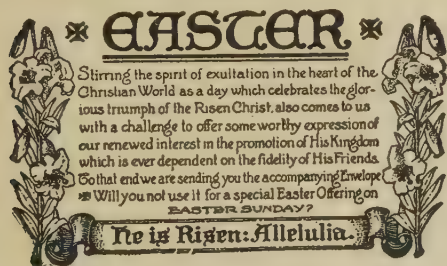
### THE EASTER OFFERING

The first reason for having an Easter offering is because a great many people expect it and desire it. You may add to this the need for the money. That, however, is understood. Psychologically the mind is ready to make an offering at this season of the year.

When we began our ministry we did not think our people would care to give at this time, but we discovered an undercurrent of desire growing out of training in other communions where some of our members had grown up. So a letter was sent out with a beautiful Easter Offering envelope enclosed and several hundred dollars came in. It paid to spend considerable money in attractive stationery and artistic offering envelopes. The whole cost, including two-cent stamps, was taken out of the receipts and the balance was just so much clear gain.

We have used many kinds of envelopes and letters. It is better to change the style each year and have something new. We have used our denominational envelopes, Woolvorton envelopes and the Duplex Company's material. Just now Goodenough & Woglom, 14 Vesey St., New York, is specializing in an Easter offering device.

They spend much time and money on design and composition and prepare a beautiful Easter card carrying an Easter message as well as request for a gift. The card like the following cut, is sold for \$1.00 per 10 cards, printed in colors. They can also supply envelopes.



### LET THE PEOPLE TELL

In a calendar from the "Church of the Redeemer," Cairo, Ill., we take the following question:

"What services during Lent were most helpful to you? Please write or tell me, so next Lent will be more helpful."

Try this yourself after Easter so as to plan better for next year.

### EVENING SERMONS ON THE PARABLES

Rev. W. E. Barton, D.D., Oak Park, Ill.  
 The Sower.  
 The Drag Net.

The Lost Sheep.  
 The Two Sons.  
 The Talents.  
 The Ten Virgins.  
 The Great Supper.

### WHAT THE BIBLE SAYS ABOUT GIVING

*Compiled by the Editor*

I. God, the Sovereign Owner.

In the beginning God created the heavens and the earth. Gen. 1:1.

The silver is mine, and the gold is mine, saith Jehovah of hosts. Haggai 2:8; Psa. 50:10; Deut. 8:11-18.

Every good gift and every perfect gift is from above, coming down from the Father of lights. James 1:17; Dan. 8:18.

What hast thou that thou didst not receive? 1 Cor. 4:7; Acts 17:24-25.

II. God requireth One-Tenth of All from All.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah. And all the tithe of the herd or the flock, the tenth shall be holy unto Jehovah. Lev. 17:30-32.

III. God promises a Blessing to those who Give this way.

Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10; Prov. 3:9-10.

IV. God gave his best Gift to us in Jesus Christ.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8:7-14; Jno. 3:16.

V. Jesus said:

But rather seek ye the kingdom of God; and all these things shall be added unto you. \*\* Sell that you have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there your heart will be also. Luke 12:13-21, 31, 33, 34; Matt. 6:19-20.

VI. The Christian Method of Giving.

First they gave their own selves to the Lord. 2 Cor. 8:5.

Upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Cor. 16:2; 2 Cor. 9:6-8.

### A SUCCESSFUL EXPERIMENT IN CHURCH MUSIC

The Wollaston Church at Quincy, Mass., tried the following plan for church music:

A single voice was secured for each Sunday with such duet, quartet and chorus changes as they might be able to arrange. This method had been followed for more than three years with increasing satisfaction. During this time the audience have listened to soloists, to male and female and mixed duets and quartets, choruses, and on several occasions the Wollaston Glee Club of 50 male



## Recruiting for the Ministry and Missions

The New Missionary Pageant, "The Life of David Livingstone" is making a real appeal to young men and women. Miss Della Young of Fairfield, Iowa — writes: "We have given many pageants in our church, but none made a greater or finer missionary appeal than did "David Livingstone." Ten copies required for successful rendering, \$2.50 pre-paid. 30 cents, single copies.

WOOLVERTON COMPANY

Cedar Falls, Iowa

voices. The expense has not been greater than that of a regular quartet, and the character of the music has been finer than could have been secured through a quartet for the same amount of money.

The method has the following advantages: The audience is constantly interested in the musical part of the service, with its new voices and new features in the order of the service. There is an abiding interest, because it is not known on one Sunday what shall be on the next. The music is no longer a "matter of course," attended with ordinary listening or absolute indifference on the part of the worshipper.

The minister is now released from that anxiety of mind which he formerly experienced, by reason of the persistent criticism upon one member of the quartet or upon the quartet as a whole. If a criticism is offered upon a voice, it is quietly dismissed with the thought that the criticism cannot be offered again. If the voice has called forth almost universal commendation, it can be used repeatedly upon subsequent occasions. While the method doubtless calls for a larger amount of time on the part of the music committee, it is worth it, for the arrangement avoids 52 Sundays of experience of the same persistent criticism upon "that wretched quartet." Finally, one pastor at least has experienced "heaven below" in connection with the musical part of his Sunday services.

## HAVE A COMMUNITY CHURCH NIGHT

A rather unusual midweek meeting has been held during the past year at White Plains, N. Y. It is called a "Community Church Night." The meeting opens at eight o'clock with half an hour of community singing: this is followed by an address or stereotyped lecture on some topic of general interest, lasting until 9:15, the volunteer choir practice taking place at the same time. At 9:15 the meeting resolves itself into a social gathering, and light refreshments are served. Committees of the church are urged to hold their meetings on this evening, the intention being to bring together all the executive forces of the church for conference on this one evening, giving an opportunity for both business and sociability.

Another story of a "Church Night" comes from Duluth, Minn., where during the winter 300 were in attendance some evenings. Following a supper, the men, women and young people of the church were divided into groups for study and discussion of practical subjects. The plan has been so helpful that it is to continue as a permanent plan.

## WOOLVERTON'S NEW PACKET

Woolverton's new sample packet, "Practical Pointers for Preachers," is evidently intended to

be a regular affair for he calls it Vol. 1, No. 1. There are 16 pages, profusely illustrated.

Four issues will be published during the year, Winter, Spring, Summer, and Autumn. They will be mailed free to all clergymen, of any denomination, desiring them.

The church of today must turn to printer's ink for aid in accomplishing its great task. Catalogs and samples mailed on request. Address Woolverton at Cedar Falls, Iowa.

## HOW ONE MINISTER INTERESTS BOYS

Rev. G. F. Burns of Nashville, Tenn., writes:

We have organized in our community an order which we call the Knights of Chi Beta. It is a new organization which has never been in existence before. Two young men of the church assisted me in formulating the plans. Chi Beta are two Greek letters signifying in English Christ's Kingdom. We have four degrees, the Court of Honor, the Court of Mercy, the Court of Achievements and the Court of Service. The age limit for the first degree is twelve to eighteen. Before a boy can be initiated into the mysteries of these degrees he must accept certain requirements. For the first, he must attend some Sunday School regularly, unless sickness prevents; for the second he must attend church services; for the third, he must be a member of Young People's Society; for the fourth, he must be a member of some church. We also have certain physical requirements for each degree. We already have forty boys members of this organization and are very much interested in the workings of the order.

We have another club among the smaller boys, The Wide-Awake Comrades. This order has three degrees. The requirements are these: For the first degree, he must attend some Sunday School; for the second, he must attend church services; for the third, he must be a member of the Junior C. E. or some Junior Society.

For the two orders we have our pass-words, salutes, grips, etc., just as any other fraternal order. I guarantee good results to any one who is interested in work among the boys. They become my friends and, best of all, friends of the Christ, because He is emphasized in the organization.

## GETTING PEOPLE TO CHURCH

The Porter Church calendar of Brockton, Mass., almost always carries a stimulator of some kind. Here is one that can be adapted to any church:

Five Reasons Why Mr. and Mrs. Average P. Churchfamily will be at Porter Church Next Sunday Morning.

1st—Because, if the Minister is so anxious to have the Church filled, they are quite willing to do their part to see that desire realized.

2d—Because they believe in the Church. It would be a calamity if this were a Churchless town, as of course it would be should every one get out of the habit of going to Church. Besides, they are anxious to have Porter Church continue to be a power in the moral and religious life of Brockton.

3d—Because they realize that the power of the Church is to a large extent determined by the size



and the devotion of its worshiping congregation. Obviously the practical thing for the Average P. Churchfamily is to cultivate this year the habit of regular Church attendance.

4th—Because they know that they will feel anew the presence of God in that great Congregation. They know that they will find there new faith and hope and courage for the battle of life.

5th—Because, in spite of all her faults, they know that the Church is the one great organized expression of the great movement that is on to establish the Kingdom of God's Love and Justice in the world. And they want to be counted on the side of Jesus Christ and all for which he stands.

### PORTER'S PRINTED PREACHMENTS

Successful church work is done by the Trinity Episcopal Church, San Jose, California. When the Rev. A. W. Noel Porter, Ph.D., became Rector, the Church was at rather a low ebb. One of Dr. Porter's greatest successes was a Vesper Service at five P.M. Sunday afternoons. At this hour people from many denominations could attend. He experimented with various themes until he finally settled upon Personal Religion, Applied Psychology, and Christian Healing. He has not confined himself to these themes but he took advantage of the current interest in such thought and drew the crowds to hear him discuss them.

But he varied the themes as follows: The general topic was, "The Charm of the Church." The separate topics were:

- The Charm of the Prayer Book.
- The Charm of the Bible.
- The Charm of the Church Year.
- The Charm of the Sacraments.
- The Charm of Discipleship.
- The Charm of Living the Christ Life.

At one time he invited a speaker to come from San Francisco to give six addresses at Vespers on "Consecrated Common Sense." The themes were:

Fundamentals; Constructive Thought; The Victorious Attitude; The Great Subconscious; The Seven Planes; The Belief Triumphant.

He followed with a series of seven addresses on "Power." Notice how he uses Scripture to strengthen his themes:

1. The Power of Thought.  
"As a man thinketh in his heart so is he."
2. The Power of the Will.  
"Wilt thou be made whole."
3. The Power of Silence.  
"Be still and know that I am God."  
"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."
4. The Power of Fearlessness.  
"Let not your heart be troubled." "Fear not for I am with thee." "Thou shalt keep him in perfect peace whose mind is stayed on thee."
5. The Power of Trust.  
"Cast all your care upon him, for he careth for you." "The Eternal God is thy refuge;

underneath are the everlasting arms."

"Blessed is the man that trusteth in Him."

6. The Power of Beautifying the Commonplace.  
"The place whereon thou standest is holy ground."

7. The Assurance of Power.

"As thy days, so shall thy strength be."

"I can do all things through Christ who strengtheneth me."

### IN THE INTERESTS OF PEACE

The world is looking to Christian America for light and help to keep the peace of the world. The Church Peace Union, 70 5th Avenue, New York City is endeavoring to create an intelligent sentiment in this country in favor of peace. Dr. Henry A. Atkinson is Secretary of this society. Write to him for literature.

Fred B. Smith of New York tells us that the sentiment of the common people everywhere is for peace, but inner groups of leaders feel that war is inevitable. He says that many nations are now preparing for it. Read "On the Trail of the Peacemakers," by Fred B. Smith, Macmillan Co., N. Y., \$1.75.

### HOW TO ANNOUNCE SPECIAL SUBJECTS

Rev. Robert M. Jones, Cambridge, Ill.

I have obtained splendid results in increased attendance by using a large inexpensive bulletin to announce special subjects. The one I am using is made of heavy cloth stretched over a wooden frame. I made the bulletin myself and also do the lettering. This one is three by seven feet, the lettering is large and can be read at a distance. The board can be used any number of times. The method of clearing the board and changing the lettering is very simple and can be done by any one by using the correct mixture of paints. The cost will not exceed a few cents per week. I would be glad to furnish further information to any one sufficiently interested to send a stamped envelope to my address.

### LEAD IN BIBLE STUDY

Ministers do well to lead their people in definite, consecutive Bible study. Rev. Wm. H. Pheley, of Perrysburg, Ohio, has taken his people on a delightful voyage for a ten weeks' study of Philippians. He calls it "Paul's Joy Letter." The topics used are as follows:

- Thanksgiving and Fellowship. 1:1-11.
- The Helpful Push of Troubles. 1:12-18.
- A Supreme, Worthwhile Ambition. 1:19-30.
- Unifying and Upward Pull of Love. 2:1-11.
- Developing Spiritual Life and Sympathy. 2:12-30.
- Warnings and Losses Resulting in Gain. 3:1-9.
- Going with Christ in Suffering and Victory. 3:10-21.
- Steadfastness and Abounding Joy. 4:1-5.
- Peace and Power Through Prayer and High Ideals. 4:6-13.
- Unfailing Supply for Every Need. 4:12-23.

### THE ACOUSTICON A SUCCESS IN MIAMI CONGREGATIONAL CHURCH

We cannot say too much in praise of our acous-



ticon recently secured of the Dictograph Products Co., of New York. A young woman, very hard of hearing, comes to church with her mother, but last season heard nothing of the sermon. This year she came and used the acousticon. After service she said, "I heard everything perfectly."

That has been our experience with every deaf person who has tried the instrument. It comes as near being a miracle as anything we know of. In fact it is a scientific miracle. Every church should have one of these instruments and the Company will put one in for you on trial. It is a boon to churches.

#### ABSENTEES GET NOTHING

The following post card message was sent out by a church in Oshkosh, Wis.

#### No Delegates to Prayer Meeting

Not long ago a sewing machine was given away. Only those who were present at the time and place specified were eligible to receive it, if their number happened to be drawn. Absent members did not count.

No blanks at *Prayer Meeting*. A *Promise for Every One*. Blessings for all. But *You* must come personally. No delegate can represent you. We want you and your whole family at the prayer meeting services Wednesday night, 7:30. Think it over. Talk it over with the folks. Win them over. And then all come over to the biggest prayer meeting of the season at the Tenth Street M. E. Church. Upper Room. Most cordially your pastor and friend, C. H. WIESE.

#### TEN WAYS TO BOOST FOR A CHURCH From Crawford, Neb.

1. Never miss a service on your own account, and always try to be on time.
2. Enter heartily into the worship of song, prayer and praise.
3. Don't find fault if people are not "sociable," but be sure you greet everyone you pass and speak cordially to all you meet.
4. Don't seek a place of prominence, or get mad if you are not promoted, but accept cheerfully the place offered you and work faithfully to fulfill your duty.
5. If things do not go to suit you, don't knock, but enter in and try to reform them.
6. If you are pleased with the minister's message, or the music, tell the minister or choir master, and by all means tell others who were not there.
7. Always co-operate with any forward movement attempted, and never oppose a movement merely because it is "new."
8. Speak to the unsaved at every opportunity about the Christian life, but remember that what you say speaks louder than what you say.
9. If someone accuses you of wanting to "run the church" go on about your Christian duty. Remember you are the servant of God, and that Satan uses every means possible to mar your influence.
10. Never "go with the crowd," except as "the crowd" goes right.

—J. R. Lunsford.

#### SUNDAY EVENING TOPICS

Rev. J. H. Batten, Santa Barbara, Calif.

Hunting for a Man—The Quest of the Ages.

Fools and Fools—All Sorts and Conditions of Men.

Man's Worst Enemy—The Fellow Who Discovered Himself.

Making a Name—The First Air-Castle Builders.

The Tragedy of Manhood—The Black Sheep in a King's Family.

Dead Broke—The Autobiography of a Fast Young Man.

#### THE EDITOR'S BOOK FOR EASTER

Sometime ago we announced the publication of a little book by the editor of this department, Elisha A. King, entitled "The Cure for Worry." A number of orders have been received but there has been delay in printing it. It is now ready for delivery and is a beautiful gift booklet in red and black and silk tassels. Ministers will find it a good message to send to many people in his parish. It would make a beautiful Easter gift. The book is bound better than at first planned and will therefore cost more. Send thirty-five cents in stamps or Post Office money order for a copy post-paid. In lots of 25 or more, 25 cents each. Send to The Personal Help Library, Miami Beach, Florida.

#### WISE WORDS ON MONEY

"I am too small to buy a gallon of oil, or a good seat at a picture show, or a box of undetectable rouge, or a pound of chocolates, but when I go to church, most folks think I am some money—I am a Twenty-Five-Cent Piece."

"Some folks give their mite,  
Others give with their might,  
And some don't give who might."

"Good, better, best,  
And may we never rest  
Until our good is better,  
And our better's best."

—W. E. Troup, Akron, Ohio.

#### OUR CHURCH AND PATRIOTISM

The St. Matthew's Parish Bulletin, Spokane, Wash., for March, carries a cut of a cross and of the flag and the following "Pledge to the Cross and Pledge to the Flag." Note that he uses this material for Christian Americanization:

#### Our Church and Our Country

I pledge allegiance to the Cross and to the Saviour for whose Kingdom it stands—one Holy Church, invincible, with power against all sin, and with love for all mankind, through faith in the Lord crucified. I am proud to be known as his soldier, and may he keep me faithful.

I pledge allegiance to the Flag and to the Republic for which it stands, one Nation indivisible, with liberty and justice for all.

I pledge allegiance to my Home, and to the family of which I am a part—one household, inseparable. May I be loyal and true to those who love me, and bring only happiness and honor to that fireside.



Our Watchword—Progress.

Our Bulwark—Unity.

Catholic for every truth of God;

Protestant against every error of man.

May they stand always together, and may the God of Righteousness rule over them.

What Every Lover of His Country Owes to the Sunday and the Church—The Republic rests upon three pillars; God's Church, God's Book and God's Day. Overthrow any one of the three, and the whole structure falls.

### PRINT THIS ON YOUR CALENDAR

#### A Recipe for a Blessing

1 hour of time.

3 or 4 gospel hymns sung with feeling.

Half-dozen real prayers.

1 helpful Bible study.

All mixed together and seasoned with good fellowship and Christian love and served on Wednesday evenings at 7:30 o'clock in the meeting house of God's people.

Try it next Wednesday evening.

### WHAT A MULTIGRAPH WILL DO

Rev. Claude A. Smith of La Habra, Calif., has sent us a copy of his church calendar all printed on the multigraph. This is a superior piece of work, clear cut like a die, printed in blue ink. One item tells us that:

"The moving pictures sponsored by the Men's Brotherhood Class bid fair to be a great success. The pictures are clean and wholesome, and the people are showing their appreciation by attending in large numbers. The Friday night entertainment is for the whole family, so bring every member."

This is an idea worth pursuing. Why shouldn't the Brotherhood sponsor the moving pictures in every church?

Mr. Smith included several enrollment cards, done on his machine. Also a "Rain Check." This evidently is issued to those who attend on rainy Sundays. A prize is given later. If you are interested in this man's work write to him for further information, but be sure to enclose a stamp for reply.

### NEW IDEAS IN CALENDARS

Mr. Stidger prints calendars of different sizes and colors each Sunday to stimulate curiosity. Many calendars are always the same and arouse no special interest. A calendar that is different has come to us from the Vineland, N. J., First Methodist Church. It is four pages in size but it has an extra half-page attached to the third page. On this are listed eleven church events for the month in large black type. The dates stand out vividly so everybody can see them.

Another interesting bit of publicity that was folded into this calendar consisted of two narrow strips on which the following was printed:

Sacred Music that Uplifts the Soul. Gospel Sermons that Touch the Heart. A Friendly Spirit that Makes *You* Feel at Home. You will find these at the First Methodist Church. Dr. Thos. S. Brock Pastor.



## Free to Pastors

who fight the dance. "The Truth About Dancing" is a tract that has been read by thousands. It is the red-hottest thing in print. No lady will dance after reading it. All truth and carries conviction. 6 for 25 cents, 30 for \$1.00, 100 for \$3.00. With each order for 100 I will inclose my New Soul-winning Book free.

You wouldn't take \$10.00 for it. Souls have been converted while reading it. Send your \$3.00 and I will send Book and 100 tracts in return. I will also inclose printed instructions how to get \$5.00 for this 100 tracts in 3 minutes. I am not making money at this. I am a pastor and want only enough to pay postage, printing and advertising. No sample tracts sent unless you send postage. Money back if you are not satisfied.

Box 122

REV. I. M. PAGE

Empire, Ohio

### SEEKING CO-OPERATION FROM THE PUBLIC

The following is taken from "The Springfield, Mass., Evening Union." Read it and try the plan for yourself:

Rev. E. R. Myers, pastor of the Methodist Church, has adopted an innovation in reaching the general public regarding religious matters of interest to them and is planning to make the answers to questions the subject for addresses in the church. The open letter of Rev. Mr. Myers is as follows:

My dear Fellow Citizens: I am a minister and I see things from my viewpoint. I want to get your viewpoint, to see some of the things that are familiar to me from your angle. Because I am a great believer in the power of the press, I am taking this means of obtaining your viewpoint.

Here is my proposition: I submit herewith a list of 11 questions. Will you answer one or all of them? Make your answers brief, legible, prompt and sincere. Mail them to me at 14 Day Avenue or drop in box at side entrance to First Methodist Episcopal Church at your earliest convenience, signed or unsigned, as you please. On the answers received I will base my preaching for next month. In no case will I disclose the identity of any correspondent. I assure you that in the discussion nothing of a personal nature or reference will be made.

The questions are:

1. What is Christ to you?
2. How do you regard the Bible—inspired, collected literature of the Hebrew people, out of date or what?
3. What is the most profitable way to spend Sunday?
4. What about the Christian church (meaning the universal church)—is it worth while supporting? If so, give reasons. Is it in the community to get a living out of the community or to serve the community? What is wrong with the church's present program and what would you suggest for its future in Westfield?
5. What do you think of the Christian ministry as a profession? What motive do you think prompts most men who do so to enter the ministry? Are ministers less human than men in other professions or lines of work?



You Will Want Something Different for  
**MOTHERS' DAY**

Sample cards and folders—including a "love-thought" folder for father—mailed upon request

We also carry Daily Bible School Supplies with a variety of handwork materials

*Many kinds of helps for many kinds of occasions*

**The Woolverton Printing Co.**  
Cedar Falls, Iowa

6. Do you think the world is growing better or worse? Give evidences to sustain your position.
7. What is it to be a Christian?
8. Why do you attend church?
9. What is the greatest sin of today? In *West-field*?

10. What should the pulpits present today by way of doctrines or truths?

11. What text would you like most to hear preached from? What hymn would you like most to hear sung?

It is because I want to talk about the things you are thinking about, that are vital to you, to make my pulpit a living pulpit for a living age, that I send out these questions. Please answer as many of them as you care to. Be fearless and honest in making your replies and I shall be as honest and as fearless as you in presenting my messages.

Hoping for a prompt and generous response, and with appreciation of the courtesy extended, I am

Faithfully yours,  
E. R. MEYERS.

**FROM CHURCH SERVICE TO CHURCH SCHOOL**

Children in a Rochester, N. Y. church retire from the church auditorium thus:

At 11:15 the children retire to the educational building for two periods. Singing a recessional hymn, the chorus comes from the choir loft to the front of the church. Then the leader begins the processional at the rear of the church in the center aisle, coming down to the front and following the choir out one of the side aisles. The children in the side aisles have previously gone to the back of the church and fallen into line, coming down the center aisle. Thus all the children pass in front of the pulpit, singing as they go.

**PUSH THE DENOMINATIONAL PAPER**

A unique sermon was preached recently in a New Hampshire Church. The pastor called it a "surprise sermon" and the surprise consisted of the announcement in the last paragraph of it that absolutely all the material used in the half-hour discourse involving some twenty or more concrete illustrations and references, had been culled from

a single issue of the denominational paper. In this original way the pastor complied with the request of the denominational leaders that the claims of the paper be laid before his congregation. A number of new subscriptions resulted from the experiment. His text was "Eat the roll of the book," and his theme was "The Building of the Brains of the Church by Reading Religion."

**REACHING YOUNG PEOPLE IN A COLLEGE TOWN**

The following program of religious education is being carried out in Palo Alto, Calif., a college town church.

The 9:45 A.M. Sunday School session is strictly a school for boys and girls. Nearly all the pupils are under high school age. The children remain for the first 15 minutes of the 11 o'clock church service and a story sermon is given for them.

At 5:30 P.M. the boys and girls of high school age meet with the pastor and his wife for the "Young People's Round Table." They get their own light supper in the kitchen, for which they pay a dime. There is competition between the committees for the most ingenious "eats" within the expense limit. Then follows a song drill, a short business meeting and a half-hour of study led by the pastor—Bible study, world problems, or a discussion of practical Christian ethics. They go home before 7:30. As Easter approaches, this naturally resolves itself into a confirmation class.

At 7:30 P.M. the young people of college age, or older, assemble for the "Fireside Discussion Club." The pastor is present but keeps in the background, letting the young people run it. They first gather round the piano for a sing. Then they sit in a big circle in front of the blazing fireplace and have an informal discussion of some topic of interest previously announced, closing about nine.

The strong point in this program is that it covers the different ages in separate groups according to their natural affiliations, without repeating, and also without the distracting presence of a miscellaneous element of older people. It also meets the problem of keeping the high school youth in Sunday School by frankly not attempting to do so and providing something else more to their liking. Rev. W. B. Thorp is minister.

**EFFICIENCY HELPS FOR THE SUNDAY SCHOOL**

A dozen years ago the writer received a circular letter from The Duplex Envelope Co., Richmond, Va., urging the use of duplex envelopes. Not being interested he threw the material into the waste basket. Regularly, once in so often, for a year or more, Duplex came after our business by mail and when we finally introduced the envelope system we naturally turned to Archer Jones for it. Ever since then we have not only believed in, but have used the "follow-up" system. In the pages of this department month by month we urge this method in church work. It pays.

Now comes Duplex with more bright ideas. They have added a Sunday School department



with Stevens Hughes at the head, giving letters and inclosures for Sunday School workers. The little book entitled "Sunday School Records, their Purpose and Use" is full of helpful material. Some of the inclosures contain methods of great value. What strides our schools and churches would make if they used this material!

Send to Duplex and get your name and address set down in their office so you will get this material yourself. Then give them the name of your Sunday School superintendent and get into touch with this new efficiency movement.

## THOUGHTFUL SERMON TOPICS

Rev. Robert Murray Pratt

### I. The Religion of Sensible Men.

An answer to the demands for a modern emphasis upon religious thought and action.

### II. The Comedy and Tragedy of Childhood.

A study of relative values in the growth of a soul.

### III. The Glory and Peril of Education.

An examination of spiritual development in the light of present methods of physical and mental training.

### IV. Three Great Questions.

Who are you?

What do you know?

What can you do?

Pleasant Sunday Evenings with Moving Pictures

#### I. The Last Days of Pompeii.

#### I. Vanity Fair.

#### III. A Maker of Men.

The following list of 6 "P's" make a good ending to the announcement:

Presented with Pithy, Pointed, Practical, Preachments by Pratt.

## SQUIBS FOR CALENDARS

If no one would join a church, there would be no church.

\* \* \*

The gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man.

\* \* \*

The success and power of a church depends upon the prayerful spirit of its members. Shall that success and power be ours?

\* \* \*

What contributions am I making to the success of my church?

Have I learned to translate love into service?

Would the Church live and grow if all were as faithful as I?

\* \* \*

### In View of the Budget

The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turnover in this country amounts to more than five hundred billion dollars. It is estimated that of this amount four-fifths pass through the hands of the church people. Assuming that there is a profit of ten per cent on this turnover it would mean that there is coming each year to the church people of this country an income amounting to forty billion

dollars. If the tithing process were in operation this would give the church in tithes about four billion dollars a year. The facts are that the church people of the country are giving less than one per cent of their income to church and missionary work.—Roger Babson.

\* \* \*

### Let's Be Different

Let's be different! Pick out the good points in the church and talk about them whenever you get a chance; and like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your church up! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticise constructively, but all of this is very different from fault-finding. Criticise to help, not to hinder!

\* \* \*

Statistics kept by pastors show that more people are ill on Sunday than the total for the other six days of the week.—*Scotia, Neb.*

\* \* \*

"What is there in it for me?" is a question that is more common than Christian. But we do not go far before we discover that nothing holds much good for us unless it holds good for our neighbor also.

\* \* \*

Theodore Roosevelt, when 16 years old said to his pastor, "I am thoroughly convinced that the doctrines as taught in my home and in your church are true. One thing I am especially sure of, namely, that a man who has this faith ought to say so. May I come to Communion and say so?"—*Olivet News.*

\* \* \*

### Remember

1. Remember you count at least one for the right or for the wrong.

2. Remember that you do not know how much you lose by neglecting any duty.

3. Remember to look on the bright side, for a shadow never cheers anyone. Be a sunbeam.

4. Remember to look at other's faults as you would have other people look at yours.

5. Remember to pray for your pastor, your church, the unsaved and your enemies.

6. Remember you will regret your unfaithfulness when you come to life's close.

\* \* \*

A church of reverent worship, open mind, intellectual freedom, social conscience, spiritual aspiration and human sympathy.

It seeks to discover and interpret the meaning of life in the light of the Eternal.

## BULLETIN BOARD BUSINESS

For over a year we have used the Winter's Specialty Co., Davenport, Iowa, "Rev. Kyle" illuminated bulletin board in our church work. Every day there is an announcement on it. We find it easy to operate and always attractive and dignified. At night the announcements shine out



across the street. Hundreds of people stop to read it. It is a success from every point of view. The board has maintained itself through a three months rainy season, and it can rain in Florida! We recommend this board without hesitation.

### CHURCH INSURES MEMBERS TO AID ITS GROWTH

Church members often gather together to insure their church buildings against loss by fire or earthquake, but a church that insures its members against death, illness and old age is somewhat of a novelty. This experiment in practical Christianity is being practiced in St. John's Episcopal Mission at Charleston, S. C., the first "insurance church" in the history of Christianity.

The rector, Rev. A. E. Cornish, is responsible for the insurance proposition. According to "The Churchman Afield" in The Boston Evening Transcript, the premiums are one day's wages a month from each employed man or woman who is a member of the mission and every other member gives one dollar a month. All members who pass the age of seventy years are pensioned at the rate of \$2.00 a week. Those who suffer illness are allowed \$5.00 weekly as a sick benefit for four consecutive weeks. At death the family of the deceased receives one hundred dollars.

—*Exchange.*

### THE LIFE OF CHRIST IN PICTURES

"From the Manger to the Cross" was shown in our church this week for the eighth time. What more could be said in its favor? Merchants are always talking about "repeaters." Surely this film is a first class repeater.

The picture is now owned by Vitagraph, Inc. At our last showing we had with us a Mr. J. P. McGowan who was a member of the original company that went to Egypt and Palestine to make the picture.

Originally we supposed that the players were French actors. But Mr. McGowan, who took the part of one of the Wise Men and St. Peter, told us the other evening that the first group of actors were Americans from Jacksonville, Florida. Later the company was enlarged by English actors. The character of Christ was taken by an Englishman, a Mr. Bland, who did his work in a reverent and understanding spirit.

We are glad to learn these facts and to correct statements previously made.

### DON'T FOR CHURCH GOERS

Don't visit. Worship.

Don't hurry away. Speak and be spoken to.

Don't stop in the end of the pew. Move over.

Don't monopolize your Hymn book. Be neighborly.

Don't wait for introduction. Introduce yourself.

Don't choose the back seat. Leave it for late comers.

Don't dodge the collection plate. Pay what you are able.

Don't criticise. Remember and think of your own frailties.

Don't stare blankly while others sing, read and pray. Join in.

Don't leave without praying God's blessing upon all present.

Don't dodge the preacher. Show yourself friendly.

—*Tabernacle News.*

### THE PRODIGAL SON IN SONG AND STORY

From two different sources we have received very interesting programs bearing the same title. One is from the East Market Street Reformed Church of Akron, Ohio, the other from Rev. A. Graham, Jr., of the Alloway Baptist Church, Alloway, N. J.

The notes for the program submitted by Mr. Graham are as follows:

1. "Day Is Dying in the West." Congregation and choir, Twilight—boy requests leave to go away—reasons for going. Departs amid tears.

2. Night of departure—mother prays. "For You I am Praying." Chorus and solo.

3. New friends—temptations—conscience smothered. "I Never Can Forget the Day," Choir. Sin—riotous living—famine.

4. Father at road—looking at stars, wonders. "O Where Is My Boy Tonight?" Choir, Male solo.

5. Boy—friends gone—hired out—hungry—cold ragged. "I Am a Stranger Here." Choir, one verse

6. "I Was a Wandering Sheep." Choir, one verse. Repents, remembers his sins; on his knees raises this prayer.

7. "A Clean Heart." Male solo, first verse, chorus.

8. A new purpose: he will go home. "Father, I Lift My Hands to Thee." First verse.

9. Away from the field of swine—on to the high road homeward. "He Knows It All." Choir, chorus only.

10. Still in a strange land, he prays: "Guide Me, O Thou Great Jehovah." Choir, one verse.

11. Soon familiar landmarks appear. Great difference between his departure and his return. Contritely he plans to say: "Just As I Am Without one Plea." Verse 4 only.

12. His father sees him afar off, and runs to embrace him. The boy begins his penitential declaration, but his father does not wait to hear it, but calls servants to bring clothes and jewels and to prepare a feast. The lost found—dead alive. All sing: "Praise God From Whom All Blessing Flow." Congregation and Choir.

The Akron pastor, Rev. Wm. E. Troup, states that the whole cantata referred to is given as a whole at a later date with 14 stereopticon pictures.

The pastor presented a series of five sermons upon "The Prodigal Son," assisted by a quartet that rendered the portion of Arthur Berridge's Cantata, "The Prodigal Son," appropriate for each sermon subject. The themes and musical selections are as follows:

"Joy for a Repentant Sinner." Luke 15:1-10.

Music: Introductory March.

Choral Recitative.

Quartet—"There's Joy in Heaven."

"A Son Sick of Home," Luke 15:11-13a.

Music: Recitative and Aria for Tenor—"A Certain Man Had Two Sons."  
Solo and Quartet—"Remember Now Thy Creator."

Recitative and Aria for Contralto—"And He Divided Unto Them His Living."

'Feeding Swine in Husk Lane." Luke 15:13b-16.

Music: Quartet—"The Way of the Transgressor is Hard."

Recitative and Aria for Tenor—"But When He Came to Himself."

Quartet—"Godly Sorrow Worketh Repentance."

"A Homesick Son." Luke 15:17-19.

Music: Soprano Solo—"He Rose and Hastened to His Home."

Duet for Tenor and Baritone—"God Shall Turn the Hearts."

"Love, The Golden Chain." Luke 15:20-24.

Music: Quartet—"Rejoice in Reconciling Love."

Recitative and Aria for Baritone—"Come and Hear Ye All."

Soprano Solo and Quartet—"The Golden Chain."

These two programs suggest how the same theme may be adapted by different pastors to different congregations.

### NEW WRINKLE IN CALENDARS

Rev. Wm. A. Leach, of Buffalo, N. Y., sends us his calendars, or "bulletins." At the top of each one, a single page, is a hole for a ribbon to hang or bind them. A note on the first bulletin says:

"If you keep your bulletin from Sunday to Sunday you will find at the end of the year that you have a splendid record of the church activities for the year. You will have an accurate list of the services held, the speakers, social events, new members, baptisms, and changes of address that have been reported. These will prove valuable for future reference."

### A FORUM IN EVERY CHURCH

Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City, said recently:

"Our age bristles with social and industrial problems, and the church has come to realize more fully than ever before that it is its business to establish the kingdom of God here upon this earth. It is the urgency of social and industrial problems which explains the rise and progress of the church forum. Church leaders are coming to see everywhere that we must have discussion meetings as well as meetings for Bible study and worship. The Sunday School came at the close of the 18th century in response to a crying need. The forum has now arrived because we cannot well get on without it. The time is coming when in all our large city churches the forum will be considered not a whit less important than the Sunday School."

## Don't Preach to a Woodpile!

### Get the Folks to Church

#### These Folders Will Help

1. Empty Pews Dishonor God.
2. The Church is Working for You.
3. In Your Hurry Pause a Moment!
4. Are You Playing Square with Your Boy?

Ask for Mother's Day Samples.

We have many other items that will interest you.

### McCleery Printing Co.

107 E. 49th Street

Kansas City, Mo.

### MEN'S CLASS SONG

Rev. Arthur H. Voerman, Freehold, N. J.

I enclose our Men's Class Song.

We have used it very successfully here in our class. Sometime ago we had Men's Night at our church. The ladies' adult classes provided the entertainment and refreshments. The entertainment was an illustrated lecture. To increase the enthusiasm among the men, I wrote a class song, put it on some slides and had it thrown on the screen and it did all I had hoped for.

The president of the class had it printed and we use it every Sunday after our song service and just before the discussion of the lesson. We are just getting started among the men of our church and we have built up our class now until it numbers 52 members, with an average attendance of 31 for the last two months. We discuss the regular Sunday School lesson. We are going to have monthly meetings. This month we have Senator Hageman from Lakewood, N. J. We have ex-governor Runyon and Senator C. Case on our program with ladies' night and men and boys nights in addition. The superintendent of the Rug Mill, the largest industry here is the president and he is on the job.

(Note—The class song is a good one based on "America" but space does not permit printing it.)

### PUTTING POWER INTO PUBLICITY

The Oxford Presbyterian Church, Philadelphia, North Broad street, has erected, at a cost of \$5,000, a large bulletin board, ten feet high and three and one-half feet wide on a shaft twenty-four feet in height that rests on a large illuminated base. It is constructed of copper and plate glass, illuminated by powerful nitrogen and mazda lamps controlled by a clock in the basement. In raised white opal glass letters appear, "The Community Church." "Welcome." The board can be seen for many blocks and is an attractive feature of the city section. It was formally dedicated with a musical program and religious exercises.

### THE DEDICATION OF A CHURCH

The following dedication service was used recently at Fergus Falls, Ind., in dedicating a Federated Church. In answer to numerous calls we print part of



it here. The introductions and prayers are very much the same as are usually used. The congregation stands and the following responsive service is read:

Minister: Recognizing our indebtedness to God, by whose grace we have been enabled to complete this portion of his house of worship, to be used for the glory of his name and the hastening of the coming of his Kingdom, we now stand in his holy presence to dedicate it to him.

To the glory of God, our Father, from whom cometh every good and perfect gift;

To the honor of Jesus Christ, our only Lord and Master;

To the praise of the holy Spirit, the Comforter,  
People: We dedicate this house and all its appointments of worship.

Minister: For the ministry of the Word, that through wise and earnest preaching the purpose of God may become known to men, the truth of God may make men free from folly and error, and people be brought to know him, whom to know is life eternal,

People: We dedicate this house.

Minister: For the administration of the holy sacrament of the Lord's supper, according to the command to keep in memory the broken body and shed blood of the Lord, till he come; for solemnizing of the sacred rite of marriage; for the baptism of children and penitent men and women; for the burial of the dead,

People: We dedicate this house.

Minister: For the sanctification of the home and family, and the blessing of all pure and holy love; for the instruction and training of children and youth in sacred things; for the building of character; for the teaching of morality, temperance and justice.

People: We dedicate this house.

Minister: For a place of quietness and prayer, where, by song and psalm thy children may freely worship thee, the sinful find the Great Saviour, the tempted the Great Helper, the mourner the Great Comforter, the lonely the Great Comrade, the weary the Eternal Bosom, and the confused Perfect Understanding,

People: We dedicate this house.

Minister: For the fostering of lofty patriotism; for unswerving insistence upon the sovereign will of God in all civic affairs; for the promotion of social righteousness; for the training of a social conscience; for the removal of suspicion of distrust between man and man, class and class; for the proclamation of the glorious law of liberty, till all society be moulded into one conscious brotherhood,

People: We dedicate this house.

Minister: For aggression against all forms of evil; for the declaration of constant warfare against all enemies of the Kingdom of God, until the kingdoms of this world become the kingdom of our God and his Christ,

People: We dedicate this house.

Minister: For the promotion of missionary enterprise at home and abroad; for the encouragement of world-wide evangelism and education,

People: We dedicate this house.

Minister: In humble gratitude to all who have loved and served this church; with hearts made tender by the memory of those who have joined the church triumphant; as a glad and willing offering of thanksgiving and praise,

People: We dedicate this house.

Minister: Now, therefore, we the people of this church and congregation in the presence of Almighty God, conscious of being surrounded by a great crowd of witnesses, grateful for our priceless inheritance, and sensible of the sacrifice of the fathers who wrought for us, we offer this house to Thee in humble sacrifice, and do dedicate ourselves anew to the worship of God in this place, and to the honorable service of God and our fellow men in the spirit of Jesus Christ our Lord.

### Another Invitation to Church

This is taken from the Bulletin of the Fleming Community Church, Fleming, Colorado, Rev. Ray H. Pierson, minister.

If I knew you and you knew me,  
How little trouble there would be!  
We pass each other on the street  
But just come out and let us meet  
At Church next Sunday.

Each one intends to do what's fair  
And treat his neighbor on the square;  
But he may not quite understand  
Why you don't take him by the hand  
At Church next Sunday.

This world is sure a busy place,  
And we must hustle in the race;  
For social hours some are not free  
The six days, but all should be  
At Church next Sunday.

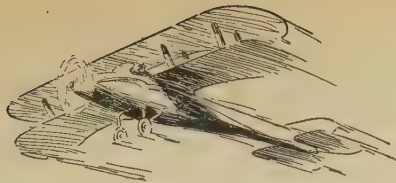
We have an interest in our town,  
The dear old place must not go down;  
We want to push good things along,  
And we can help some if we're strong  
At Church next Sunday.

Don't knock and kick and slam and slap  
At everybody on the map;  
But push and pull and boost and boom  
And use up all the standing room  
At Church next Sunday!

### Appreciation

I must add my word to the many expressions of appreciation of *The Expositor*. It is "getting better and better."—From Rev. Claude O. Dierolf, Pastor Zion Evangelical Lutheran Church, Leacock, Pa. (The editor would remind his readers of what was recently said of the large number of Lutheran ministers who are becoming subscribers to *The Expositor*. They know a good thing when they see it.)

I have been taking *The Expositor* only a few months, but I feel it my duty to tell you that I enjoy it very much and one copy is usually worth more to me than the subscription price for a year.  
—Rev. George D. Caffey, Pedlar Mills, Va.



## Views From Our Aeroplane By the Sky Pilot

### HUMILITY, GRACE FOR PREACHERS

James McDougall, a young Scotchman, a candidate for the ministry, was on his way to the pulpit to preach his trial sermon. James had worked hard on that sermon, and he felt that it was a good one. He knew he had a good voice, and he was confident of making an excellent impression. As he walked up the aisle and mounted the high pulpit steps, the pride in his face and walk was evident to everybody in the church. Old Robin Malair, the sexton, slowly shook his grizzled head. "I hae me doots o' yon laddie," he said to himself. The sexton had seen many a candidate mount those steps, some in pride and some in humility, so now he had his doubts. James McDougall made a miserable failure in the pulpit that day. And when his wretchedly delivered sermon was done he walked slowly down the pulpit steps, head bowed and heart humbled. "Ay, laddie," mused old Robin, "if ye had gone up as ye came doon, ye'd have come doon as ye went up!" Humility is a great grace for preachers. Let us all covet it.

### MORE DON'TS FOR PREACHERS

- Don't exaggerate.
- Don't fool with doubts.
- Don't let success tip you over.
- Don't dabble in business ventures.
- Don't snub anybody—even a book agent.
- Don't get the dumps. Live in the sunshine.
- Don't jolt in ruts. Vary your services and methods.
- Don't make long pulpit prayers. Tedious petitions drag heavily.
- Don't imitate others. Better be a poor original than a fine copy.
- Don't mumble your words. Chew your food, but not your language.
- Don't preach long sermons. "No conversions after the first half hour."
- Don't be cold in your delivery. Preach redhot from the heart a positive gospel.
- Don't speak in a monotone. The voice has numerous keys; play on as many as possible.
- Don't be untidy. You cannot teach men to become clean inside if you are unclean outside.
- Don't "grow weary in well-doing." "Kill yourself with work, and pray yourself alive again."
- Don't harp too much on one string. Variety is pleasing, and God's word gives ample choice of themes.
- Don't tire people out with long introductions.

You can spoil the appetite for dinner by too much thin soup.

### SIGN UP!

A Methodist layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business the important thing is to get them to 'sign on the dotted line.'"

### PREACHERS AS SIGN-BOARDS

Along the Mexican border, in Arizona, where some three or four hundred persons have perished by thirst, a number of sign-posts were stationed at various points indicating to tourists where water could be obtained. The entire region is so arid and the watering places so widely separated that some such plan is necessary to save life. There are many prosperous, fertile districts, but they are separated by these great stretches of desert.

It is the privilege and duty of ministers to see that the thirsty world is apprised of the availability of the water of life. Let us act as "signs" along the way and in every place. Are you directing people to the Water of Life?

### HER CALL TO PREACH

A lady who had eleven children came to her minister declaring that she had a call to be a preacher. She insisted that her call was unmistakable, and he, knowing that her duty lay at home with her family, was for some time at a loss how to answer her. Resistance only made her the more determined. Light came at length, and he replied that he was convinced that she was called to be a preacher, and more than that, the Lord had been so kind to her that He had already provided her with a congregation! Let us preach the Gospel in our own family circle.

### The Sphere of Woman

They talk about a woman's sphere  
As though it had a limit;  
There's not a place in earth or heaven,  
There's not a task to mankind given,  
There's not a blessing or a woe,  
There's not a whispered yes or no.  
There's not a life, or death, or birth,  
That has a feather's weight of worth—  
Without a woman in it.

C. E. Bowman.

### Outwitted

He drew a circle that shut me out—  
Heretic, revel, a thing to flout.

But Love and I had the wit to win;  
We drew a circle that took him in.

—Edwin Markham.



# ILLUSTRATIVE DEPARTMENT

*A Sermon Without Illustrations is Like a House Without Windows*

## Texts Illumined: Hebrews, Timothy, Titus

### Statue Turns to Dust 422

**Heb. 1:11, 12.** Visitors to the World's Fair at St. Louis, Mo., will doubtless remember the heroic statue of Joliet. It was so fine a work of art that a movement was set on foot to preserve it after the close of the Fair. Many admirers of it subscribed for the expense, and it was removed to the entrance of O'Fallon Park. The figure was twenty feet high and fifteen feet long. The work of removal was difficult and cost nearly \$2,000, but it was safely accomplished and it made an imposing addition to the beauties of the Park. But it was made only of staff, though it was believed it would last for ten years. On April 29, however, while hundreds of people stood admiring it in its new position, there was a sudden break in the image. A cloud of white dust arose, and when it cleared away the big statue had disappeared. A heap of white dust was all there was to show where it had been. It had absolutely crumbled to powder. All the work that had been expended on its formation and removal was lost in a moment. So it is with all human work, however beautiful and imposing. In God and his work alone is permanence.—*Christian Herald*.

And a few years ago the beautiful Campanile in Venice suddenly crumbled, without warning, and fell into the Square of St. Mark's at its foot.

### Let Them Slip 423

**Heb. 2:1.** That is the King James Version of the last words of that verse.

The warning is made more graphic in the Revised Version—"lest haply we drift away from them." In the religious life there is scarcely any danger more subtle than that of drifting. Few people make shipwreck of the faith through deliberately steering for the rocks. But if they are careless of chart and compass, and allow themselves to float where the tide of conventional opinion carries them, they may reach the rocks all the same. The power of the current is strong, and that of the undercurrent is often stronger. There is no certainty of a prosperous voyage unless we put the helm hard down.—*S. S. Times*.

Dr. M. R. Vincent translates "should drift past them," and says the phrase is in sharp contrast with "giving earnest heed."

### A Wonderful Chapter 424

**Heb. 11.** This chapter gives a bird's-eye view of Hebrew history in a series of pictures. It recalls the famous "Battle Gallery" in the palace of Versailles, where the panels on both walls of a long corridor contain, in chronological order, pictures of the noted French battles from the earliest beginning to the last century.

Dr. J. H. Jowett says of this chapter: "This

is one of the most wonderful chapters in the Bible. Even if we look upon it merely as literature, it has all the rhythm, dignity and power of an army marching with bands and banners. It is like the Westminster Abbey of the Bible. Its massive setting provides a shrine for heroes and heroines. Those whose names are here recited were servants of one cause, they marched under one flag, they sought the honor of one Lord."

### Comparing Faith 425

**Heb. 11:1.** Take the familiar definition of faith: "Faith is the substance of things hoped for." The Revised Version corrects this by the rendering, "Faith is the assurance of things hoped for," with the marginal alternative, "Faith is the giving substance to things hoped for." Now, none of these renderings gives the exact idea of the original. The Greek word "hypostasis," as the non-literary papyri show, was the ordinary word for title-deed; and, therefore, we should say with Moulton, "Faith is the title-deed of things hoped for." In other words, by faith we can read our title clear to all that hope holds before us, including a mansion in the skies.—*Pittsburgh Christian Advocate*.

### Too Much Baggage 426

**Heb. 12:1.** I saw a unique race the other day. The race track lay between Niagara Falls and Tonawanda, and two passenger trains bound for Buffalo were the racers. One was on the Lehigh tracks; the other on the New York Central. Both trains were belated, so schedules were ignored, and throttles were opened wide.

They had a fair start, and for a mile or two the two great steeds ran neck-and-neck—or fender-and-fender, you might say. The firemen were throwing on more coal, and the engineers leaned forward on their seats as riders in the saddle.

The passengers enjoyed the sensation; and we could look across and see that the people in the New York Central train were as excited as we were on the Lehigh tracks.

But by and by I noticed that the Central train was gaining ever so slightly upon us. Just then the conductor said, "They'll win, I'm afraid, for they have a lighter load."

"How so?" I asked, for I had noticed that each carried five cars.

"Well, one of our cars is a baggage car, chock full of Canadian trunks and satchels," he replied, "and that fact will beat us in the next two miles."

So it did. With the same locomotive power exactly, our rival drew away from us. But, rough we kept within sight of their last car, they swept into the Tonawanda yards, triumphant.

Too much baggage lost us the race! If the

Canadians had only left their luggage behind! "Too much baggage" loses more important races. Running the race for immortality, let us take care that we do not carry useless and encumbering baggage. Ambitions which we can turn into spurs for the winning of the great prize will be helps to us. But the object which diverts our attention from the main purpose of our career will be an encumbrance. Wholesale knowledge, a well-trained and well-stocked mind, and a symmetrical culture will help you in the race. But beware of an increasing myriad of purposes which will really be burdens in the journey to glory.

"Wherefore let us lay aside every weight, and the sin which doth so easily beset us." We can afford to lay aside weights to run "the race that is set before us." the race that prophets, saints, and martyrs ran, and so received the crown.

Don't carry too much baggage.—*Epworth Herald*.

### Love of Money

427

1 Tim. 6:9, 10. A pastor was talking to a young married man of his duty to follow Christ, both for his own sake and that he might bring up his two children in the fear of the Lord.

"I know it," the young man replied. "I know it is the right thing to do, but I cannot."

"You do not mean to state it quite as strongly as that," the pastor continued, smiling. "You mean that you are not yet ready to."

"No, I mean just what I say. For years all my thought, night and day, has been to make money. I went to church once when I was paying court to the girl who is now my wife, and the preacher said that a person must yield everything to God, if he would be saved. I said to myself, 'Well, I cannot yield my dollars to him. I must have them for myself and my family in the future.' From that time I stayed away from church, and now I can't think about religion. No matter how much I try, my mind at once wanders off toward making money. And that's not the worst of it," he went on, while a tinge of bitterness crept into his voice. "I can't see anyone else making money without coveting it; and—and it's not the way to happiness. But it is of no use to talk religion to me."—*New Century Teacher's Monthly*.

### Not Even a Preposition

428

2 Tim. 1:12. A learned professor of Princeton University, when dying, was approached by a friend, who said: "Well, Doctor, you know in whom you have believed." He replied, "I will not have even a preposition to stand between my God and me." And, quoting accurately, he said: "I know *whom* I have believed."—*S. S. Times*.

The American Revision is still more positive, "I know him whom I have believed."

### Living Up To a Name

429

2 Tim. 2:19. In the Court of Special Sessions, in New York, a few days ago, a man was tried under a long list of names. He is believed to be

the son of some confidential valet or butler, from whom he learned sufficient of the lives and habits of wealthy people to serve his purpose. He has represented himself as a son or nephew of a millionaire and called himself by that name. By this means he victimized jewelers, shoemakers, outfitters, tailors, harness-manufacturers, hotel-keepers, and other tradesmen. When he had used one name as long as it was safe, he would take another famous name and operate under that. He has been living in luxury for some two years, but at last he was caught and has received a long sentence in the penitentiary. The families whose names he assumed are naturally indignant that he should have disgraced the names by his swindles. The method he adopted has often brought disgrace on the church. Men have found it easy to gain the confidence of the community by taking on them the name of Christ, forgetting that the first requirement of those who bear that name is purity. —*Christian Herald*.

### Proud of His Soldier Record

430

2 Tim. 4:7, 8. William Bishop, father of Rev. George Bishop, pastor of the Bushwick Avenue Methodist Episcopal Church of Brooklyn, an old man of four-score years and four, made a dying request that he be buried in his soldier's uniform. And so they put his body asleep as a soldier under the flag and among the flowers. Mr. Bishop enlisted in the Civil War at its beginning, and continued in it, being with the Union forces at Appomattox. He carried the colors in more than twenty battles, and the Stars and Stripes were woven into the very texture of his soul. What a splendid symbol of the soldier of the Lord Jesus Christ, with the Cross as his standard and Christ his Captain! One of the great moral soldier heroes on leaving the world said: "I have fought a good fight."—*The Christian Herald*.

### Deserters

431

2 Tim. 4:10. In the long line of the Doges, in the grand palace in Venice, one space is empty, and the black curtain which covers it attracts more attention than any one of the fine portraits of the merchant kings. From the panel, now so unsightly, once smiled the fallow face of Marino Falieri, afterwards found guilty of treason against the state, and blotted out, so far as might be from remembrance. In the portrait gallery, which we find in the epistles of Paul, there is something which is very like what is said of Falieri. Demas was one who was honored in sending friendly salutation with the apostle Paul to the church at Colosse and to Philemon, Col. iv. 14; Philemon, 24, and yet of him the apostle had to say sadly, in the after days, in writing to Timothy: "Demas hath forsaken me having loved this present world." No sadder statement could be made of any one.—*Pittsburgh Christian Advocate*.

There are some blank tablets in the United States on which the name of Benedict Arnold might have been inscribed.



Titus 1:1. Paul's letter to Titus begins, "Paul, a servant of God," etc. But the margin gives for "servant," Greek bondservant; in common English speech, slave.

In Kyoto, Japan, in the summer of 1875, two men sat talking. One was Count Tanaka, who was then the active head of the department of education of the newly formed imperial government, and the other was Dr. Niishima.

"I have come," Mr. Tanaka was saying, "to press a strong claim of our country upon you. You know as well as I through what a critical hour our country is passing at present. It is the one season in a thousand autumns. If ever Nippon needed her sons to come to her rescue, now is the time. You know the West, and Western civilization and its institutions; your knowledge of them would be invaluable to the government. The country has need of you."

Count Tanaka sat with Niishima and talked for three days and two nights. To all the arguments of his friend, Dr. Niishima could only reply:—

"I have only one answer: My life is not my own; it belongs to Jesus Christ. Many years ago I solemnly swore to devote my entire time and effort to his cause. I can not take back my words and my heart. I can not do it."

At last Count Tanaka rose; he was a Japanese

patriot; he could not understand the language of the man of religion. How could he? Without the slightest hesitation he would have sacrificed all the Buddhas in the world, and his own life as well, if they could but add even a trifle to the prestige and power of the state.

"Well, Niishima," he said, "I'm going. I am sorry. You are indeed the slave of Jesus Christ. Good-bye."

And years ago, when I was a schoolboy in Tokio, I heard Prof. J. D. Davis say, telling this story, that it was "the proudest title ever given to man."

The cottage in which the two men talked became the foundation of the Doshisha University of today, the greatest Christian university in the Far East. And Dr. Niishima lived a Christian life. It stamped the age in which he lived; it colored the history of his country.

Near the seat of one of the early Galatian churches of Asia Minor the archaeologists have found and deciphered this Christian epitaph:

"Here lies the slave of God, Theodore, presbyter of the saints and silver-worker, the friend of all. He was perfected on November 15."

The inscription gives us few details, but it reflects a wonderfully well-rounded and complete life.

## Apples of Gold in Pictures of Silver

REV. BENJAMIN SCHLIPF, Peoria, Illinois

Jesus, the Son of God (a) 433

John 1:14; Rom. 1:4. A big crowd surrounds the Forum Romanum in death-like silence. Now they open a passageway. Who is the man now coming? It is great Scipio, the victor over the cruel nephew of Barcas. He has been accused by his enemies of using Roman funds for his own purposes, and is coming to the trial. Six servants follow, carrying the parchment rolls on which the accounts are written. He can prove that he has been honest, even to the last denarius, but he says: "I shall not bring proof; either they must trust me without proof or my people must condemn me. Throw the rolls into the fire!" It is done. There is a moment's silence followed by volleys of applause. Once again is Scipio victorious.

So Jesus Christ stands before men today. He could beat down opposition by sending legions of angels to make way with his enemies. But he does not do so. He stands before you and me today saying: "Will you accept me despite everything you cannot understand concerning my person? Will you love me and surrender your heart and life to me unconditionally?" All depends on your answer. Many are seeking to maintain Christianity without the Christ of Holy Writ. Happy is he who says with the Psalmist: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

Jesus, the Son of God (b) 434

Psa. 19:1. Pasteur of Paris said: "In the name of science I proclaim Jesus Christ the Son of God. My scientific conscience, the value and weight I lay upon the relations of cause and effect, cause me to acknowledge that if he were not, I would not know what he is. But he is the Son of God. His words are divine, his life is divine, and it has been truly said that there are moral equations just as truly as there are algebraic equations. The constraint to prayer finds full satisfaction in him."

How different that sounds from the judgment of many unbelievers among us. The great chemist Chevreut once said: "Often it has been said that modern science leads one to materialism, and I have thought it to be the duty of a scientist who has spent much of his life over books and in the chemical laboratory to combat such views. I am fully convinced of the existence of a Divine Being, the Creator of that two-fold harmony that governs the organic and the living world. I cannot believe that this two-fold harmony should be the product of chance."

Giving Thanks 435

Psa. 106:1; 107:22; Eph. 5:20. Many days and nights a boy had suffered great pain. At length the crisis was past and the pain gone. He should have slept, but could not. "Mamma," cried the little fellow. "What is it, darling? Are you in pain again," she

asked. "No, Mamma, but I have just been thinking, when I had such bad pains we bothered God so often, don't you think we should tell him I am better and that we are very thankful?" They did so, and soon little Paul was sleeping quietly.

"Count your blessings, name them one by one  
And it will surprise you what the Lord has  
done."

---

**"There Is No God" 436**

**Psa. 14:1; Isa. 1:2-4.** In Swabia there lived a blacksmith who was very strong, Hushwadel by name. When he was young, he once was in a village in Thuringia and saw posted the following notice: "At 8 P.M., Dr. Veilchenfeld of Berlin will give an address in the large room of the hotel and will prove beyond question that there is no God." "Ah," said Hushwadel, "I must hear that."

For more than an hour and a half, the atheist from Berlin spoke in blasphemous fashion against God, the Bible and religion and closed by saying: "I have now proven in the clearest kind of way, that there is no God; but if I am wrong it would now be God's moral duty to send down an angel to box my ears before you all for the insults I've uttered against him."

As he looked about triumphantly, Hushwadel went forward to the speaker's desk and said: "God greets you, but for such scamps as you, he sends no angels. Hushwadel can take care of that." So saying, he boxed the doctor's ears, who fell flat on the floor. A perfect torrent of applause was Hushwadel's reward.

---

**Preach the Word 437**

**Isa. 58:1; Jer. 1:17; 2 Tim. 4:2.** An echo sleeps in a ravine. Who shall awaken it? In the heart of man are chords, powerful in their ability to respond to sound. Who shall venture to move these? May not passions be loosed that are terrible in action? Should I, a messenger of God, remain silent or speak softly, so that no heart may quake at the message I utter? Will lullabys do? Or shall I put aside every consideration in order to awaken the will of man from sleep? Wherefore am I a voice for God? Should I not venture much that silent chords may resound to his praise? Whatever may come, I have often ventured to speak clearly and without fear, and trusting God, I venture again.

---

**The World Will Listen 438**

**I Cor. 6:2; Phil. 2:10.** An English M.P. gave

his maiden speech and although he tried his utmost to use fine language, his efforts were greeted by derisive laughter. For a time he kept on, but at last he concluded with a prophetic sentence. Red in the face with the anger he felt, he said: "I have often been compelled to try things over and over, but always have accomplished my purpose. I will now sit down and be silent, but the time will come when you will listen to me."

And this time did come. Years afterward Benjamin Disraeli was acknowledged one of the most accomplished speakers of Parliament, always commanding its attention.

Now the world may greet the preaching of the Gospel with derision, but the time will come when it will listen to the ambassadors of Christ.

---

**Trust in God 439**

**Isa. 65:24; Mt. 6:32.** "I need oil," said a monk and planted an olive tree. "Lord," he prayed, "it needs rain that its roots may drink, and spread out; send a shower." And the Lord did so. "Lord," he continued, "my tree needs sunshine," and the sun shone, gilding the dripping clouds. "Now frost, Lord, that its wood may get hardened," and behold, soon the little tree stood glittering with hoar-frost. But at the hour of the Angelus the tree died.

Then the monk went to the cell of another to whom he told his strange experience. The latter said: "I also have planted a tree and it is doing very well. But I gave over my tree into the care of God. He, who made it, knows better than I what it needs. I prayed: "Lord, send what it needs, storm, sunshine, wind, rain or frost. You made it and can best take care of it."

---

**Seeing the Soul 440**

**2 Cor. 4:6.** A little girl once said to her mother, "Mamma, please let me see your soul." Her mother smiled at the idea and said: "Darling, how will you do that? People say, the soul lies in the eyes. Come here to me." The little one climbed on mother's lap, looked closely into her eyes and said: "Now I have seen your soul; it looks just like a little girl." We must come eye to eye with Christ. His image must be reflected in us. People must feel that we have been close to him. If Divine light has shone into our hearts, it will again shine out.

---

## Homiletical Illustrations

RICHARD BRAUNSTEIN, Sharon, Conn.

---

**The Light of the World 441**

**John 8:12.** The new-papers have given much publicity to a huge candle that stands sixteen feet high and which weighs a ton and which represents the work of five men for four months. The candle will be placed in the Church of Our Lady of Pompeii, at Pompeii, near Naples, as

a memorial to the late tenor, Enrico Caruso. It will be lit every Saint's Day and is calculated to last eighteen centuries. But the Light of the World, which is Jesus, has been shining longer than that. Every day for twenty centuries it has shed its truth and beauty upon a bewildered and distracted world. It has made the way plain



for the pilgrims of the ages and all difficult places smooth for feet that stumbled.

#### The Gospel in a Phrase 442

**John 3:16.** Some one has said that God put the whole Bible in one verse. That verse is found in John 3:16. It is a little verse but as big as man's sin and need of salvation. Spurgeon used to tell of a "little book" he knew of. This tiny volume had only three leaves and contained not a single word. The first leaf was of black paper, the second was of red paper and the third was of white paper. The book was eloquent and suggestive of the entire plan of redemption. The black page represented man's sin, the red page as representative of God's sacrifice and the white page was representative of a soul washed in the blood of the Saviour. It can be all summed up in one great line: "God so loved the world that he gave his only begotten Son."

#### Where There Is No Dead Line 443

**Matt. 20:6.** The late Silvester Horne, renowned British Congregational minister, had the following conversation with the Rev. W. Kingscote Greenland.

"Greenland," said Mr. Horne, "did you ever preach to old men and women?" "Oh! bless my soul, yes." "No, but I don't mean a graceful allusion. Did you ever advertise a special sermon for old people?" "No, I think that is the one thing I haven't done." "I did it," said Mr. Horne. "Just before I left Kensington I advertised a sermon to old men and women, and we never had so many walking-sticks and respirators in the church before or since. Now tell me what I preached on." "Oh!" said Mr. Greenland, "Come unto me all ye that are weary?" "No." "Or, At evening time it shall be light?" "No." "What was it, then?" "Well," said Mr. Horne, "I took as my text, He went out into the market-place about the eleventh hour and said, Go ye also into my vineyard."—*Christian Work.*

#### Playing the Game 444

**Luke 9:62.** Near Westminster is an impressive cenotaph erected in honor of English soldiers who lost their lives in the late war. Spring and summer linger around that cenotaph for its base is covered, even during bleak December days, with floral wreaths placed there by relatives and friends. At one time there rested against the south side of the cenotaph a beautiful representation of the Union Jack made of white and red carnations and blue cornflowers. It was a loving tribute from soldiers at Rockinghampton Hospital who had lost a limb or limbs in the war, to soldiers who lost their lives. The tribute bears the message:

"They played the game,  
We played the game,  
Let us now all play the game."

We assume that every reader feels at times like leaving the game. There is tense, stern struggle in it. There are disappointments in it. There are imperfections in it. The arena shows here and there hopes that have withered. But, to play the game fairly and faithfully and to play it to the end is the crown of living. So

in loving memory of those who have died and left us the precious heritage of their heroic faithfulness, in loving touch with struggling companions of every nationality and clime, let us adopt as our motto and live it out, the message of the mangled boys to the boys who gave their lives.—*Nashville Christian Advocate.*

#### A Halo on the Ordinary 445

**Acts 10:28.** Gilbert Chesterton said of Charles Dickens that he (Dickens) possessed the key of the street. It was said of Ralph Waldo Emerson as a popular lecturer that he gave to the people bread made out of the wheat grown in their own lives. A critic of John Ruskin said that Ruskin saw everything in the cathedral but the altar. The truth of the matter is that Ruskin saw the altar everywhere. A writer in the Saturday Evening Post gives us one reason why the late Theodore Roosevelt was so popular with the masses: He knew the kind of geranium that would grow on a tenement house fire escape. It was said of Jesus that when he spoke the common people heard him gladly. He saw the possibilities, potentialities and promises that were inherent in every soul. He discouraged sinning and encouraged righteousness by pointing out the better way and building on the good. He treated the common man uncommonly. He helped prosaic lives to become lives poetic. He saw the angel in the rough stone, the jewel in the mire, the lily in the muck. Out of taxgatherers and fishermen he made kingdom builders or gospel preachers. His was the sympathetic heart and the helpful hand and the understanding head. Preachers must learn his method. In the last analysis preaching the gospel is not telling the world how bad it is but how good it has an opportunity to become.

#### The Greatness of Little Things 446

**Matt. 13:31.** A cartoon is before me. It shows a bleak, typical winter scene, naked trees, heavy with snow, rail fences, and all under a heavy blanket of snow. A pioneer with his gun and dog probably out tracking rabbits encounters another neighbor who has come up out of the village riding a typical old pioneer horse with a sack of meal behind him. The only letter of explanation is the head line, "Hardin County, 1809." Says the huntsman:

"Any news down t' th' village, Ezry?"

"Well, Squire McLean's gone down t' Washington t' see Madison swore in an' ol' Spellman tells me this Bonaparte fella has captured most o' Spain. What's new out here neighbor?"

"Nuthin' a tall, nuthin' a tall, 'cept for a new baby down t' Tom Lincoln's. Nuthin' ever happens out here."

Nothing happened—only a baby born in Tom Lincoln's cabin. But that was sufficient. History began to be made from that date. The birth of that babe changed the destiny of a race. It kept the United States one nation. It caused four million fetters to fall off the limbs of slaves. From the wayside Nazareths and obscure Bethlehems come the world's Saviours and Redeemers. God is in little places and little deeds.

# The Pastor and His Young People



## BOOKS FOR THE PREACHER HIMSELF

### The Children's Six Minutes

*By Bruce S. Wright*

\$1.25. F. M. Barton Publication, Cleveland, O.

### What I Tell My Junior Congregation

*By Robinson P. D. Bennett*

75 cents. The Westminster Press, Phila.

### The Fire Builders

*By Patterson Du Bois*

50 cents. F. M. Barton Publication, Cleveland, O.

### What a Child Ought to Know About the Bible

*By H. R. Stevenson,*

*with Foreword by J. Paterson Smyth*

\$1.00. James Pott & Co., New York

### "Preach It Again"

*By Bernard C. Clausen*

\$1.25. The Judson Press, Phila.

\* \* \*

## A BOOK FOR YOUTH

### Famous Leaders of Character

*By Edwin Wildman*

\$2.00. The Page Co., Boston

\* \* \*

The first five books are for the preacher himself, not for his audience, young or old. The first two are suggestions for children's sermons; the second being a little older in style than the first; it also contains a valuable introduction by Dr. Alex. Henry upon the Junior Congregation. The third is a glimpse into the mind of a little child. The fourth is an English book written for English children, not American. It takes account of the main conclusions of modern Biblical criticism. The fifth treats of the contact of the preacher and his congregation.

**Famous Leaders of Character** contains twenty-four well-written sketches of famous Americans, from Garrison and Greeley to Harding and Coolidge. A good book for those in the later 'teen years.

A bulletin of St. John's Evangelical Sunday School, Mansfield, O., gives their "special days" for 1923. They are: January 7, Installation Day; January 28, Recognition Day; February 4, Promotion Day; April 1, Easter; May 13, Mother's Day; June 10, Children's Day; July 1, Patriotic Day; July ?, Annual Picnic Day; July 29, Girls' Day; August 26, Boys' Day; September 30, Rally Day; November 25, Thanksgiving Day; December 23, Christmas Celebration for Main

School; December 25, Christmas Celebration for Primary Department.

It is evident that the pastor, Rev. G. A. Kienle, planned his program with his young people in mind.

## A Story To Tell in Sunday School

### A KNIGHT'S QUEST

Jack wanted a book, Sir Thomas Mallory's tales of the days of chivalry and knighthood. Uncle Roswell promised to give it to him on condition that he would do a deed of chivalry every day for a week.

Jack objected that it was impossible. "There aren't any dragons to slay nor princesses in distress to rescue now-a-days."

"There are plenty of people in distress, and some of them are princesses in disguise," replied Uncle Roswell. "You will have to discover your princesses before you rescue them."

The end of the week came and Uncle Roswell was wondering if Jack had failed, when he heard voices in the hall—

"Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot."

"You're a sight better than a cane, youngster. How did you come to think of it?"

"Oh! I'm discovering princesses, and you're my seventh," said Jack with a laugh, and grandfather went into his room wondering what nonsense the boy was up to now.

A little later Uncle Roswell said, "I overheard one grateful princess' thanks."

"Well," said Jack eagerly, "grandpa doesn't look like a princess, but you noticed he had the right manners."

"It is much to a knight's credit," answered his uncle, "to recognize a princess in the disguise of an old man. How about the other six quests?"

"There was Miss Bell the first day," began Jack; "I knew at once she was a princess, for she has golden hair and white hands and is fair and stately. And she was in distress, for crossing the field, a cow followed her, expecting to get something to eat. Then Miss Bell ran—and the cow ran too!"



"And what did you do?" asked Uncle Roswell.  
"Oh! I ran towards them and hollered, and the cow stopped to look at me, and Miss Bell got out into the road. She thanked me in words just like real princesses used.

"The next day there was the fruit woman. She had just piled a lot of fruit on her stand when down came the awning, and all you could see was kicking feet and rolling oranges," and Jack laughed as he recalled the scene.

"Then you pranced up on your cream-white steed," suggested Uncle Roswell.

"I pranced up," said Jack, "frowning at some jeering knaves, and pulled off the awning and helped the princess to get up and to gather the scattered fruit. Then she said, 'You be a gentleman! May all the saints bless you. Your manners is those of a prince of my country.' So I knew that she was a princess herself.

"I am not so sure about some of the rest, but they all had the right manners."

"Were they in distress, and did they give you hearty thanks?"

"One was a yellow cat with a tin can tied to her tail," answered Jack.

"Golden hair again," said Uncle Roswell under his breath.

"She purred her thanks for my unfastening the tin," Jack went on. "There was a clerk in the store who wanted a drink of water, but couldn't leave her counter, so I brought her one. Blind Tom was feeling for the penny he had dropped, so I found it and, to make it a real deed, gave him another. Then the Miller baby was crying for a dropped ball, and I picked it up for him and he smiled his thanks. Do they all count?"

"Of course they count," said Uncle Roswell; "I dub thee knight, Sir Jack, and here is the book. Continue your quests. In whatever disguise they may be, you will know they are real princesses if they return you hearty thanks by look or word or act."

[The pastor sometimes is called upon to talk to the Junior Societies, or to meetings of the Boy Scouts or Girl Reserves, etc., as well as to the Sunday School.]

### PREACH IT AGAIN

Two or three months ago *The Expositor* told the story of the experiment made by Rev. B. C. Clausen, of Syracuse, N. Y., in having his congregation select by ballot the five sermons they would like to have repeated, out of forty-six preached during the year. We gave also his conclusions as to the essential qualifications of a sermon that is remembered with satisfaction by the hearer. The chosen five were to be repeated on the following Sunday evenings.

A study of Dr. Clausen's little book, "Preach It Again," discloses some methods that made the sermons "different," and hence attractive to the young people of the congregation—and perhaps to the older persons as well.

The sermon that received the most votes was opened with the singing of three negro melodies by the preacher. Dr. Clausen says, "This sermon was remembered and quoted because against a

long background of spoken sermons, here looms a sermon in which a voice is lifted in song, simply, without apology or announcement."

If any one says that is impossible for him we will remind him that the songs might be sung by proxy, if done without "fuss or feathers"—no announcements. On the thoughts of these three songs was based the preacher's sermon.

The sermon on "The Holy Sabbath and the Tone of Voice" began with a story of a man opening his mail while waiting for breakfast. After a concise picturing of this scene, the preacher picks up a sealed letter from the pulpit, opens it with his paper-knife, and—in the character of the father—reads the letter in a gruff voice as a demand from his college son for money, throwing it down with a gesture of irritation.

The mother comes in, sees the letter from the "dear boy." Again the preacher reads the letter; this time in an appealing tone—and the father reaches for his check-book, saying, "How much does he want?" It was the difference in the spirit of the two interpretations.

Does some one say, "Couldn't the preacher have told that story without fussing with an envelope?" Yes, certainly. But that stamped envelope and letter within, made more than a hundred hearers remember that sermon with interest, so that months later they voted for the minister to "preach it again."

And after all, sermons are preached to the audience—for the laity not the clergy.

### The Gospel According to You

There's a sweet old story translated for man

But writ in the long, long ago—

The Gospel, according to Mark, Luke and John—  
Of Christ and his mission below.

Men read and admire the Gospel of Christ,

With its love so unfailing and true;

But what do they say, and what do they think;  
Of the Gospel "according to you"?

'Tis a wonderful story, that Gospel of love,

As it shines in the Christ life divine,

And, O, that its truth might be told again  
In the story of your life and mine.

Unselfishness mirrors in every scene,

Love blossoms on every sod,

And back from its vision the heart comes to tell  
The wonderful goodness of God.

You are writing each day a letter to men,

Take care that the writing is true,

'Tis the only Gospel that some men will read—  
That "Gospel according to you."

### GOOD MANNERS

Mother (in railroad coach, to her eight-year-old),  
"Mary, don't you see the people looking at you?  
Stop stretching your gum out in a string; chew it like a lady."

# Church Building Section

## *Illustrations and Descriptions of Churches Planned or Building*

Dedicatory Exercises for Churches—Building Helps—Architects Announcements, etc.



Winchester Cathedral

### Winchester Cathedral

By Editor of The Expositor

It has been well said, "The Church is America's biggest business." Fifteen new church buildings are completed every day in the year in this country. But it may be well in this Church Building Number of *The Expositor*, while writing of new churches, to show some pictures of a very old one in another country. We have chosen Winchester Cathedral.

The origin of the city of Winchester lies concealed in the farthest depths of British antiquities. Tradition and ancient historical monuments encourage the belief that it was one of the earliest settlements of the first inhabitants of the island. It may possibly have existed as a village in the woods a thousand years before the Christian era. When the Romans first landed in Britain, about 50 B. C., the tract of country in which Winchester stands appears to have been peopled by a Belgic tribe who had come over from the continent two hundred years before.

Modern Winchester derives its chief importance from the ancient and splendid ecclesiastical establishment of which it is the seat. While the other bishops take rank according to the date of the consecration of each, the Bishop of Winchester holds permanently the next place after those of London and Durham, who stand next to the two arch-bishops, and before all the rest of the episcopal bench. In point of opulence also, this see has always been reckoned one of the first in England.

#### Foundation of the Cathedral

The foundation of Winchester Cathedral has been carried back to the middle of the second century; the legend is that the British King Lucius, having become a convert to Christianity, erected here the first Christian church, on the site of the chief Pagan temple. It is known that King Kinegils began the building of a Cathedral here, and that his son and successor, Kenewalch,





Choir and Great Screen

brought it to a conclusion in 648. It stood until 871, when in an attack upon the city by the Danes the sacred structure appears to have been reduced almost to ruin. It was probably repaired by Alfred the Great, when he regained the throne of his ancestors.

Various changes took place and additions were made in the centuries following, until 1528, when at the death of Bishop Richard Fox the structural changes in the fabric came almost to an end.

#### Size of the Building

The building is in the usual form of a cross; and is one of the largest cathedrals in England, its length from east to west being five hundred and forty-five feet and the breadth of the nave and aisles eighty-seven feet. The length of the transepts from north to south is one hundred and eighty-six feet; and the roof of the nave is seventy-six feet high. Owing to the extreme plainness of its architecture, its long unbroken continuity of roof, and its short and squat tower the exterior of the cathedral is not very striking. The interior, however, more than makes up for this deficiency of outward display. The vast length of the vista formed by the nave and choir, with the splendid ceiling overhead, the lines of columns and arches on either side, the large and beautiful window that casts its light down from behind the choir at the termination of the view, all contribute to produce upon the spectator, as he enters from the great western door, an overpowering impression of solemnity and magnificence. Not to speak of a profusion of modern monuments, there are placed in different parts of the cathedral various ancient chantries and tombs exhibiting

some of the finest efforts of Gothic sculpture in the world. The chantries, for example, of William of Wykeham, of Bishop Fox, of Cardinal Beaufort and of Bishop Waynesflete are structures of the most superb description. Behind the altar also is the great stone screen, seen in the second picture, erected by Bishop Fox, a work of wonderful elaboration and beauty. The altar is ornamented by West's picture of the Raising of Lazarus from the Dead, one of the most successful works of that master.

#### School of English Architecture

In no English church, except Westminster Abbey and St. Paul's, lie so many men of fame. Long is the roll of kings and statesmen who came hither, and whose bones lie here at rest. Kingcils and Cenwalk, West-Saxon Kings, Egbert and Ethelwulf, Edward the Elder and Edred are buried here. The body of Alfred the Great lay a while here, until it finally rested at Hyde Abbey. Most splendid of all, the great Cnut was buried here, as was also his son Harthacnut, as bad and mean as his father was great. The roll of kings was closed when Red William's blood-dripping corpse came jolting hither in a country cart from New Forest. Here also lie Lady Emma, whom her mean son, Edward the Confessor, treated so ill; and Richard, the Conqueror's second son; and one of the greatest of Englishmen, Earl Godwin, and his nephew, Duke Beorn. Of eminent churchmen there are many and of men of letters a few. In a chapel in the south transept Isaac Walton is buried and in the north aisle of the nave lies the well known novelist, Miss Jane Austen.

## England and Englishmen

In this great church many stirring scenes of English history have been enacted. Here it was that Egbert, being crowned in *regem totius Britannie*, with assent of all parties, issued an edict in 828 ordering that the island should thereafter be always styled England, and its people Englishmen. Here King Alfred was crowned and lived and died. Here in 1035 Cnut's body lay in state before the high altar, over which was hung thenceforth for many a year, most precious of relics, the Norseman's crown. Here William the Conqueror often came, and here, too, clustered many of the national legends. It was in this cathedral Henry Beauclerk took to wife his queen, Matilda. Here Stephen of Blois was crowned King, and here the Empress Maud was welcomed by city and people with high rejoicings. Henry III. and his

queen Eleanor were here in 1242; and on May-day of that year "came the Queen into the chapter house to receive society." The christening of Arthur, Prince of Wales, elder brother of Henry VIII., was here. It was in Winchester Cathedral that the marriage of Philip and Mary took place, and the chair in which she sat is still to be seen in the church. The Stuart kings loved the place. Here in the great rebellion was enacted that strange scene when, after the capture of the city, the mob rushed into the cathedral, wild for booty and mischief, and finding in the chests nothing but bones, amused themselves by throwing them at the stained windows of the choir.

Since the days of the Commonwealth the church has had a quiet, happy history, "a tranquil gray building, sleeping amidst its trees, in the heart of the most charming of all south English cities."

## A Beautiful Small Church

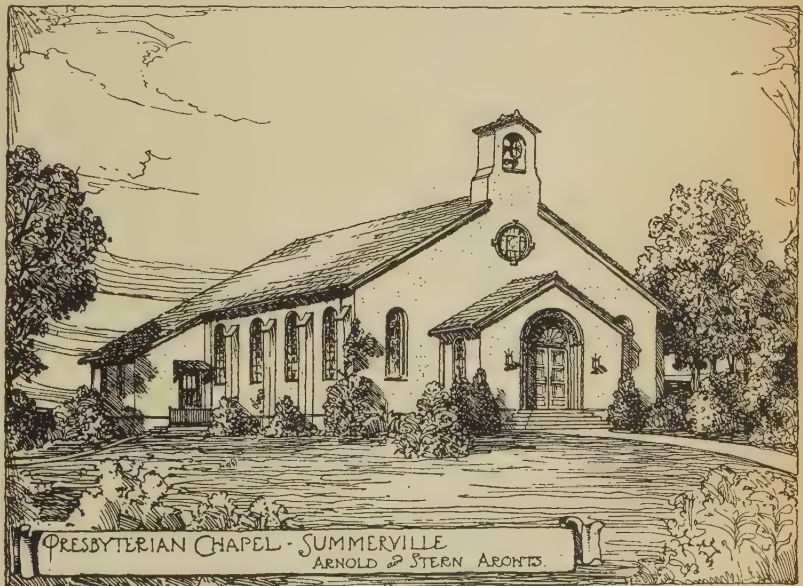
A new church has just been organized at Summerville, N. Y., a suburb of Rochester. The location of the new church is considered most admirable and the building now going up has been placed well back on the lot so that a much larger structure may be erected in the coming years, as demand shall arise. The basement under the auditorium will be large, light and well ventilated and will contain a kitchen, boiler room, toilets and wash room, together with a large room for Sunday School and social purposes. This part of the building will be of great use in making the church a center of life and love, liberty and largeness—a social center for the community.

The chapel is treated on the exterior with stucco walls and a red tile roof in a simple style somewhat reminiscent of Northern Italian small churches. There is a small exposed belfry at the apex of the front gable and a Romanesque doorway and steps forming the main entrance to the building. The windows are filled with a geometrical pattern of amber cathedral glass giving a mellow light throughout the interior of the church.

The Church Auditorium is treated with plaster walls, a trussed beam ceiling and roof boards all exposed and stained a rich brown. The pulpit platform is raised in the manner of a chancel and

has a barrel vault plaster ceiling. The ministers' seats face the congregation and are placed against the back wall under a triple window. The choir seats, at right angles with the auditorium, are thus placed to achieve an effect of dignity.

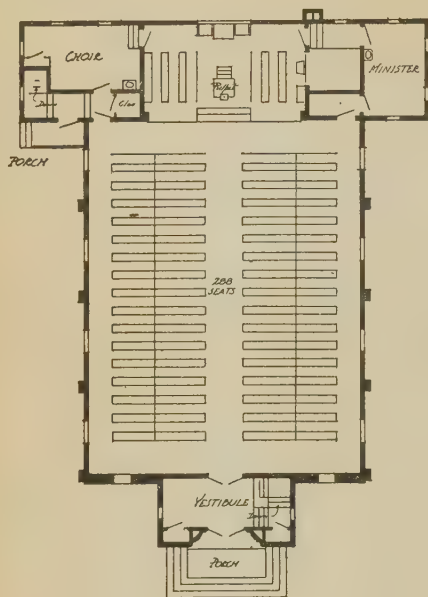
The interior woodwork is stained a warm brown and the entire effect, while very simple, is calculated to produce a religious atmosphere. The



funds for the building construction were necessarily modest in amount and it was therefore necessary to produce the utmost in space, equipment and practicability of arrangement. In order to do this the style of the building had to be manifested, not in any elaborate features, but in the stern simplicity of unadorned good taste.

With an attractively planted yard, vines on the walls and active life within the building it





MAIN FLOOR PLAN

PRESBYTERIAN CHAPEL, SUMMERVILLE

Arnold & Stern, Architects

ought to exercise a very beneficial effect on the community.

## Church Acoustics

**The Most Vital Thing in Church Construction**  
**HENRY ROEGGE, President, The Mechanically Applied Products Co.**

Many a good sermon goes to waste because of the bad acoustic properties of a church auditorium.

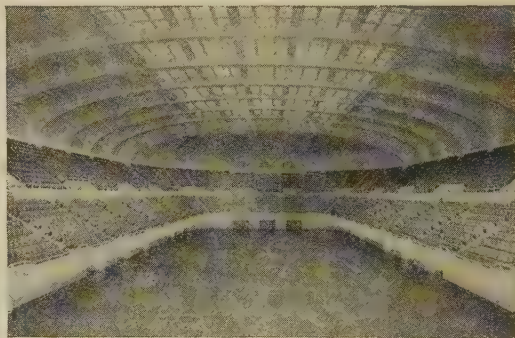
A man asleep in his pew makes the pastor feel that his message is not getting across, whereas often our friend has been lulled to sleep because of the poor acoustics.

This statement may be challenged by many, but the fact remains unchanged. Poor acoustics can be caused either by not treating the interior of an auditorium, or by treating it with felts or fabrics, which architects concede is not entirely satisfactory. When an auditorium has not been treated at all, reverberations and echoes are many times so confusing that it keeps the congregation at a nervous tension to hear what the speaker is saying; or when the treatment has been overdone by a felt or fabric process, the speaker can not be heard beyond the middle of the auditorium. The felt treatment is based upon sound absorption and must be figured on the auditorium being half full. The human body itself is 70% absorptive and therefore when an auditorium is more or less than one-half full, your acoustic properties are not correct.

Macoustic Plaster treatment solves this difficulty. Instead of being based upon sound absorption, it is based upon sound direction and control with a minimum amount of absorption. This is a scientific process because the Macoustic Plaster manufacturers have their engineering departments design the interior of the auditorium to carry the full tones of speaker or singer to the hearer's ear. The auditorium is so designed that all other unnecessary sound waves are broken up and destroyed. For this designing the manufacturers of Macoustic Plaster charge nothing.

Ten years of use of Macoustic Plaster has won for it the stamp of approval, not only because of the superior quality of acoustics obtained by it, but because of the permanence and low cost of the installation. The cost of Macoustic Plaster treatment is about 20% of other treatments, bringing it within the reach of the ordinary church appropriation.

The accompanying photograph shows the interior of the Cleveland Public Hall which has a seating capacity of 15,000 and which was treated by Macoustic Plaster. At the last Reformation Festival of the Lutheran Churches of Cleveland, this auditorium was filled and the speaker was plainly heard by all who attended. Many architects say that this is the best acoustically correct building of its size in the country. The City of Cleveland claims to have saved \$149,000 by the use of Macoustic Plaster over the felt treatment.



Interior, Public Auditorium, Cleveland

## STEEL CEILINGS FOR CHURCHES

Steel ceilings are increasing in popularity, are more widely used and in more elaborate buildings than ever before.

Earlier types were imitations of molded plaster, over-ornate.

The designs of steel ceilings today are simple and strong, colonial rather than rococo. Another development is the combination of metal ceiling and plaster. The cornices, bold forms and some flat panel surfaces can be made of metal with plaster for other parts and no one can tell after the finish paint is applied what materials were used.

Church architects and decorators are beginning

(Continued on page 812)

# Stained Glass Windows

S. L. BROWN—By Courtesy of National Lead Co.

It is somewhat of a problem at times to determine whether it pays to relead old windows or whether to buy new ones. Stained glass windows after a number of years sometimes bulge out or in for various reasons.

In a stone building, the building itself settles and the windows become shaky. In a wooden building where wood sash are used without iron ventilators, the constant jarring of the opening and shutting of the sash for ventilation purposes will cause an unsightly bulge.

Often the sashes, are not kept painted properly, causing the wood to swell from dampness, but probably most of the bulging is caused by the weight of the glass and lead itself, being too large in section and the copper wires breaking away from the saddle or supporting bars, or if soldered directly to the saddle bar, the solder joints become loose.

Another reason is the expansion of the glass and lead itself, particularly if the windows were a close fit when originally put in—consequently not having any place to expand the windows bulge.

To the churchman having to face this problem, the first thing to determine is, are the windows worth releading? Sometimes in the case of old memorial windows, the church has no option but to relead, but if the windows are not memorials, then you will have to determine whether your church looks well with the present windows, in connection with the decorations. If so, then by all means have them reled as the cost of releading is not nearly so great as providing new glass as well.

In some of the older churches there are some very fine examples of work which should be saved,

but most of them, if they are what is known in the trade as a stippled diamond or rectangular pattern

with a floral or painted border, are of doubtful value. There was a great deal of this work turned out in the early sixties and up to about thirty years ago. This type of work is very readily recognized as the glass has been painted with a wash color, then stippled and fired in, and is usually in color a rather reddish brown, and is absolutely without transparency; in fact, it is just a dead mat of reddish brown. Sometimes the borders of these windows were painted and are very beautiful. If so, these can be used and new glass secured for the center. Care will need to be taken in selecting the right type of glass to go with the border.

In examining many windows I have found the glass to be very thin and the lead also was very fragile, so that often I have wondered what kept the whole window in place.

The glass men of those days economized in the use of lead as most of it was about the thickness of a very thin card, approximately 15-1000 of an inch in thickness. It is remarkable how well a great many of these windows have stood up against the rain and wind pressure. Nowadays lead comes, as they are technically known to the craft, are designed on better principles. For instance, the heart of the came, that is, the center of the H section of lead on which the glass rests in the window, is made in proportion or

thickness to the width of the flange. In other words, if the came is one inch wide on the flanges, the heart would be heavier than in a smaller came of one-eighth of an inch in flange size.





On the heart or center section of the came should be a milled section; that is to say, indentions on the heart in order to give the cement something to hold on. It has been found that by alloying lead very slightly with other metals you minimize the general tendency of lead to expand.

If you should determine to ralead the windows, the first thing to determine is what caused them to bulge. The main cause is too large sections are used without the use of tee bars. This is easy to remedy; where the saddle bars are now, use the tee bar. Sections should not be over 36 inches in height, or if windows are very wide, over 30 inches, or if narrow windows, sections can run slightly higher according to design.

In the old windows they did not use this T iron construction but made a division lead; that is, the section was cut right across the window and the top section had a large flat came on it which overlapped and rested on the underneath section, the two sections being secured to a saddle or supporting bar by copper wires, which were joined together over the bar. The disadvantage of this construction is that the whole weight of the window rested on the bottom section, causing this to give way in time. A great many of these windows have lasted over fifty years, so that if modern construction methods are used, there is no reason why windows should not last indefinitely.

If the windows are set in stone, it would be necessary to have an experienced man come and take them out and pack carefully and ship to the shop. If they are set in wood frames, the local carpenter can take them out and ship them. After the windows are out, canvas or muslin should be stretched over the opening and given a coat of heavy whitewash. This will be sufficient to keep the weather out until the return of the windows.

A word here would not be amiss regarding iron tee bars and iron ventilators that are supplied in connection with stained glass windows. If the church is built of stone or brick, it is of prime importance that these iron parts should be thoroughly painted and kept so, otherwise they will rust and the iron rust will discolor the stone work. There has lately come into the market a process of applying lead to iron or steel; that is, a metallic coating of lead is applied hot to the iron or steel by dipping the iron or steel in a lead bath, making the iron or steel parts less susceptible to rusting.

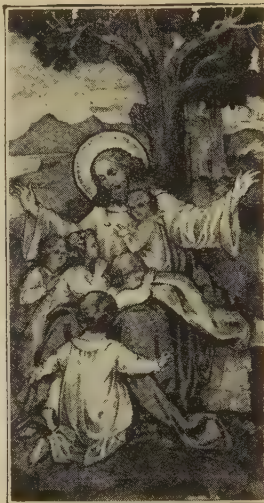
To the minister who is going to replace old windows with figure subjects, may I suggest subjects such as illustrate only the beautiful in religion, preferably illustrating some of the wonderful parts both of the New and Old Testament. Particularly would I advise having them all made by one artist, thus avoiding conflicting ideas of color and drawing of different artists.

#### THRIFT

"Auntie, can you change a dime for me?"  
 "How do you want it changed, dear?"  
 "Into a quarter, please."

## Memorial and Mausoleum Art Glass Windows

Established 1883



Grand Prize  
Louisiana  
Purchase  
Exposition

*Our Work May Be  
Seen in Every  
State in the  
Union*

SENT FREE  
Our 43 - page  
Book M

*"Ecclesiastical Art  
in Memorial  
Windows"*

STUDIO OF

**FLANAGAN and BIEDENWEG**  
312-318 W. Illinois Street CHICAGO, ILL.

## AUSTIN ORGANS

Represent absolutely the highest type of tonal and constructional features. They are massive in both essentials, and they command the best prices.

An Austin replacing an organ of poor construction has often saved its owners enough to remove a burdensome annual expense.

The CHOROPHONE—a small complete two manual organ 500 pipes, we believe to be the best investment possible for churches of moderate dimensions and means. The CHOROPHONE is in constant and increasing demand.

**Austin Organ Company**  
Woodland St. Hartford, Conn.

# Quiet Sunday School Buildings

HERMAN WM. MAURER, Church Architect

An atmosphere of worshipful quiet is of prime importance in the successful operation of a departmental Sunday School. Inherent in very nearly every church school building is a cause which makes this quiet impossible. Children are not as much responsible for this condition as the building which houses them.

Noise and confusion instead of music result when a piano is played with the loud pedal continually down. This is caused by old notes continuing to sound after new ones have begun. A competition of sounds which destroys any semblance of music ensues. Identically the same condition obtains in the noisy Sunday School building. The sounds emitted from whatever source continue until future sounds must compete with the residual sounds to be audible. Loudness instead of quiet is thus encouraged.

Sound waves continue in every direction from the point of emission until they pass out of windows, are absorbed by soft elements in the room, or are reflected by hard smooth surfaces to cause reverberation. A portion of these reverberated sounds remain to annoy both speaker and listener, while another portion passes through the floor, wall, and ceiling construction to disturb programs in other parts of the building, causing a noisy building.

The late Prof. Sabin, originator of accoustical correction methods, found that in rooms where hard surfaces reflect sound, echo and reverberation can be reduced to a point of little annoyance by simply opening enough windows to allow the continuing sounds to pass out. The same effect can be obtained in a more practical way by introducing into the rooms a certain area of sound-absorbing elements as cushions, hangings, carpets, clothing worn by the audience, etc. The smaller the room in proportion to the area of plastered and other hard surfaces, the greater the area of sound absorbing elements required to eliminate the disturbing noises.

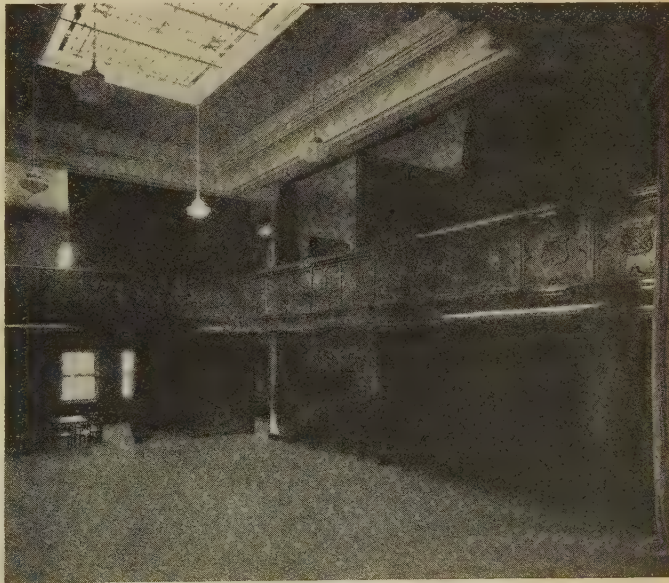
Small Sunday School class rooms formed by plastered walls, and rolling or folding arrangements with hard surfaces, are arch offenders as noisy rooms. They are very much like the wooden case which houses the strings of the piano. Designers have provided on each string a little felt hammer which bobs up free from the string when it is struck, and returns the next half second to absorb the vibrations of the string and stop its continuing sound. Putting down the loud pedal simply removes these hammers from an operative position and allows the vibrations to continue creating a noisy condition analogous to the noisy Sunday School building.

Quiet can be obtained in our buildings by simply introducing as a substitute for the felt hammers, our sound-absorbing elements. It is gratifying to know that these elements usually also serve the purpose of beautifying the rooms and making them more homelike.

Uncovered floors should not be tolerated in any building used for religious education. Carpets with padding under them are best from the standpoint of acoustics but are expensive and somewhat objectionable from a sanitary point of view when the janitor is not as careful as he should be. A material similar to the linoleum called cork carpet is free from these objections and serves very well as a sound absorbent.

Hangings and curtains should be of soft material and should match the decorations in the rooms. No Sunday School room is complete without this homelike adornment, which also serves to overcome the noise objection of plastered surfaces.

Where class rooms are formed in large rooms by the use of folding or rolling arrangements some solution should be found to provide sound absorbing instead of the hard surfaces usually presented. Some churches are using a device consisting of a number of collapsible screen frames with heavy goods stretched taut on each side three and one-half inches apart with a dead air space between, and folding to the wall in response to the pull of a rope for each frame like an awning. Each section may be used as a sliding door, operating noiselessly and with dispatch. The frames are



Sunday School Room, St. Paul's Episcopal Church, Showing Cur-ti-tions in Place.

hung on fiber trolleys from a beam track on the ceiling leaving nothing on the floor when in a folded position. When drawn it presents the





Recreation Room, St. Paul's Church

appearance of a number of panels on a wall. The goods may match the walls or harmonize with the furnishings of the room. The partition may be any length or height without any intervening construction. Due to the double walls and the dead air space they have a very high sound absorption and serve their purpose splendidly.

The clothing worn by the audience as well as the audience itself also contributes to the quiet of the room and building but usually not to a sufficient degree to bring about the desired effect. Therefore provisions such as have been enumerated are essential. Few church building committees realize this need and as a result we find that even those organizations which are not hampered by lack of funds neglect to consider the great need of properly furnishing a building to render it one hundred per cent efficient. Church School leaders should bring more pressure to bear on committees having in charge new buildings and alterations to old ones to assure the possibility of worshipful quiet in all departments and classes and thus increase the efficiency of the work of the Master.

### STEEL CEILINGS FOR CHURCHES

(Continued from Page 808)

to include metal ceilings in church construction but the use of steel ceilings in elaborate churches is not yet general.

Metal ceilings should always be considered for the smaller rooms of the church, the Sunday School and social rooms, hallways, etc. Here also metal side-walls are often a good proposition.

Thousands of smaller churches all over the country have metal ceilings, many in use for twenty years or more with practically no redecorating expense.

The cost of metal ceilings is only a little more than that of ordinary plaster and less than half that of molded plaster. The frequent heating and cooling which soon cracks and loosens plaster has no effect on steel.

Steel ceilings and side-walls are a practical fire

## Art Pipe Organs

We are now offering a real Art Pipe Organ, tubular-pneumatic, with console attached, for \$2,750.00. An unusually fine electro-pneumatic Art Pipe Organ, semi-unit type, for \$3,500.00. Full details of these and of more pretentious instruments on request. When writing please state organ space conditions.

### Wangerin-Weickhardt Company

110-124 Burrell Street  
Milwaukee, Wisconsin

### Clippings Are Valuable

You can save and classify them if you use the Shelby Clipping File. It's very efficient and convenient.

\$1.00 postpaid, cash with order. Dept. F.

**THE HALF-AKER SALES COMPANY**

199 East Gay Street

Columbus, Ohio



Steel Ceiling in St. Clement's Church, Minneapolis, Minn.



## Folding Chairs That Fold

SOME folding chairs just squeeze together and leave projections which get in the way.

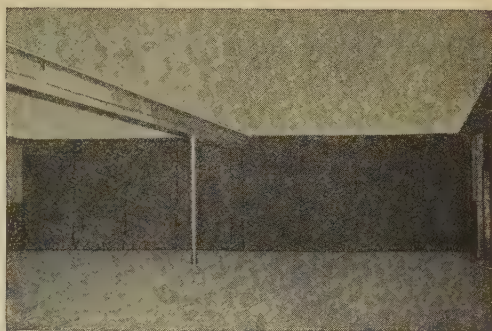
The Gem Folding Chair is so constructed that one movement folds the seat into the back, and brings the legs tightly together. One chair dovetails into the next, using a minimum of space. They are easy to set up, and easier to stack away.

Extra large bolts and washers to reduce wear; comfortable seats. Single chairs or sections. Made in three sizes.

*Write for descriptive literature.*

**Herkimer Specialties Corp.**  
15 Main Street Cold Brook, N. Y.

## SILENCE



CUR-TI-TION 47'x12'  
LAKEWOOD M. E. CHURCH  
Lakewood, Ohio

## The Best Churches

Use this double-walled, sound-absorbing partition for

*Worshipful Atmosphere*  
*Complete Separation*  
*Ease of Operation*  
*Maximum Utility*  
*Efficiency*  
*Economy*  
*Beauty*  
*Quiet*

USE

## Cur-ti-tion

### FOLDING PARTITIONS

Patented

No Posts No Rolls No Floor Track  
Any Height Any Length  
Door Sections Where Wanted

WRITE NOW!

### Cur-ti-tion Company

1838 Central Avenue  
Cleveland, Ohio

Gentlemen:

Without obligation, please send price for Cur-ti-tioning following openings:

No. of Openings.....

Height.....

Width.....

Name.....

Address.....

## PARTITIONS



# CHURCH and SUNDAY



No. 1



No. 9



No. 11

## HYMN BOARDS

Slides and Numerals Included.

### Hymn Board No. 1

Size, 19 x 38 inches

No. 1 A.	Light Oak	\$12.00
No. 1 D.	Dark Oak	12.00
No. 1 W.	Walnut	15.00

### Hymn Board No. 2

Size, 17 x 34½ inches

No. 2 A.	Light Oak	\$10.00
No. 2 D.	Dark Oak	10.00
No. 2 W.	Walnut	13.00

Boards Nos. 1 and 2 can be furnished with six spaces for slides and numerals. Price, \$1.50 extra.

### Hymn Board No. 6

Size, 21 x 36 inches

No. 6 A.	Light Oak	\$25.00
No. 6 D.	Dark Oak	25.00
No. 6 W.	Walnut	32.50

### Hymn Board No. 7

Size, 26 x 36 inches.

No. 7 A.	Light Oak	\$20.00
No. 7 D.	Dark Oak	20.00
No. 7 W.	Walnut	25.00

Delivery Extra



Plain Rim—Best Plate

## WOODEN COLLECTION PLATES

### PLAIN RIM

#### Quartered Oak

10 inches	\$4.50
12 inches	5.00

#### Plain Oak

10 inches	\$3.50
12 inches	4.00

Delivery Extra

#### Walnut or Mahogany

10 inches	\$5.00
12 inches	5.50

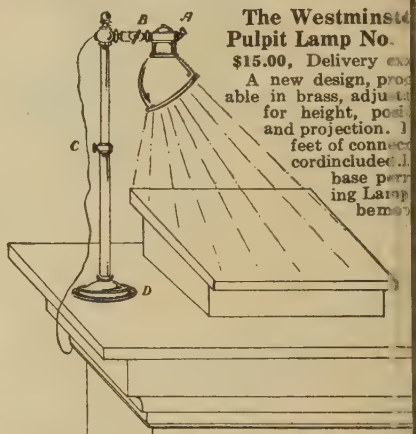
#### Imitation Walnut, Cherry or Mahogany

10 inches	\$4.00
12 inches	4.50

## Pulpit and Desk Lamp

### The Westminster Pulpit Lamp No. 100

\$15.00, Delivery extra  
A new design, procurable in brass, adjustable for height, position and projection. 1 foot of connecting cord included. Base per Lamp bemo



No. 100. \$15.00. Delivery extra

This is a new Lamp, made of brass, procurable in black or satin finish, dignifying in its simplicity and particularly desirable, for its special reflector concentrate projection and no light escapes annoy the congregation.

*There is a distinct advantage in securing your*

## Sunday School and Church Supplies

*from a reliable source*

rendering courteous, efficient, intelligent service by trained workers rich in Sunday-School and Church experience.

# THE WESTMINSTER PRESS

Headquarters: PHILADELPHIA, Witherspoon Building

New York, 156 Fifth Ave.  
St. Louis, 411 N. Tenth St.  
Atlanta (Colored), 200 Auburn Ave.  
Chicago, 125 N. Wabash Ave.

San Francisco, 278 Post  
Pittsburgh, Granite Building  
Cincinnati, 430 Elm  
Nashville, 711 Church

# SCHOOL EQUIPMENT

## Sunday School Register Boards



No. 90A

\$7.00 each, delivery charges extra  
 With Cardboard Slides and Numerals  
 These Register Boards are furnished in both light and dark oak and especially well finished  
 No. 90A. Light Oak  
 No. 90D. Dark Oak.  
 Size 31½ x 19½ inches, ¾ inch thick  
 No. 100 A. Light Oak  
 No. 100 D. Dark Oak  
 Size 31½ x 19½ inches, ¾ inch thick

### Pulpit Sets

Communion Services, Chairs and Tables  
 Baptismal Fonts and Supplies  
 Flags for all Occasions  
 Collection Plates  
 Stained Glass Windows  
 Pews, Pew Receptacles and Book Racks  
 Platform Chairs and Reading Desks  
 Bulletin, Hymn and Register Boards  
 Marriage Books and Certificates  
 Pastors' and Sessional Supplies  
 Microprojector, Moving Picture Equipment  
 Object Lessons and Teaching Helps

**RAISED CARVED RIM, Oak, Walnut or Mahogany**  
 12 inches ..... \$7.00 12 inches ..... \$7.50  
**DEPRESSED CARVED RIM**  
 12 inches ..... \$6.50 12 inches ..... 7.00  
 Delivery Extra

The plates illustrated are of the better grade, fitted with removable pads (in red or green) with or without monogram. Any of the carved rim plates may be procured with special lettering, enabling them to be given as memorials, etc. Delivered one month from date of order.  
 Lower priced plates may be procured in plain oak—and in mahogany, walnut or cherry finish—fitted with velvetene pads (in red or green) without monogram.

## HYMN BOARDS Slides and Numerals Included. Hymn Board No. 8

Size, 23 x 36 inches

No. 8 A. Light Oak ..... \$17.50  
 No. 8 D. Dark Oak ..... 17.50  
 No. 8 W. Walnut ..... 22.50

### Hymn Board No. 9

Size, 29 x 38¼ inches

No. 9 A. Light Oak ..... \$30.00  
 No. 9 D. Dark Oak ..... 30.00  
 No. 9 W. Walnut ..... 40.00

### Hymn Board No. 11

Size, 29 x 38¼ inches

No. 11 A. Light Oak ..... \$35.00  
 No. 11 D. Dark Oak ..... 35.00  
 No. 11 W. Walnut ..... 45.00

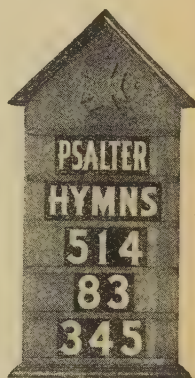
Delivery charges extra on all Boards

**Prices of Special Slides for Church Year**  
 Season Slides for Episcopal, Lutheran and Reformed Churches Complete. 24 Slides and 4 Sets of Numerals, \$3.00 a set, postpaid.

**For Use in Any Denomination.** A set including the following slides: Psalter, Sel., Hymns, Psalms and 4 sets of numerals, 75 cents, postpaid. Extra sets of numerals, 10 cents, a set postpaid. Separate slides 10 cents each, postpaid.



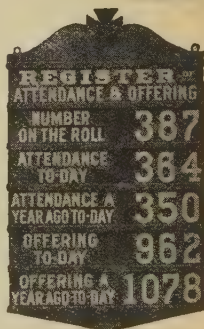
Carved Rim—Best Plate



No. 2



No. 8



No. 100

## THE WESTMINSTER PRESS

Headquarters: PHILADELPHIA, Witherspoon Building

New York, 156 Fifth Ave.  
 St. Louis, 411 N. Tenth St.  
 Atlanta (Colored), 200 Auburn Ave.  
 Chicago, 125 N. Wabash Ave.

San Francisco, 278 Post St.  
 Pittsburgh, Granite Building  
 Cincinnati, 430 Elm St.  
 Nashville, 711 Church St.



## Ideal Church Building at Fremont, Nebraska

The First Baptist Church, Fremont, Nebraska, was dedicated the first Sunday in February, 1923, just one year from the burning of their former church. In planning a building to meet all the modern requirements of church and Sunday School and social service, the architect had two prime objectives in solving the problem before him; the Church, worshipful, and the Parish House, utilitarian.

The main auditorium is distinctly a place of formal worship, embodying those elements, in

ing, and may be opened together when desired. By this arrangement all the younger children are on the first floor with easy access from the outside.

On the second floor, in addition to the gallery, are the Intermediate and Young People's Department class rooms, with commodious lockers for coats and hats, and a large Ladies Parlor with windows on three sides.

The basement cares for a large dining and social room, with stage. The kitchen is arranged for both cafeteria and general service, and so



First Baptist Church, Fremont, Nebraska. Harry W. Jones, Architect

plain architectural form, light and shade, color and decoration, of which the art windows in their tone and texture are the keynote. The general plan is a rectangular room, symmetrical in every way, on a central axis focusing toward the pulpit and choir; the dark rich main memorial east window, being above the choir. The open baptistry is on one side, an appropriate object lesson for a Baptist church. The approach to this is concealed, and leads to dressing rooms in the rear, and by stairway to basement, to other ante-rooms and to a large choir room. On the opposite side is the pastor's study, with outside entrance leading also to choir room.

The seating capacity is 350, but the chapel used by the Junior Department may be opened into the large auditorium, augmenting its capacity upon occasion to 600. In the rear of the main auditorium unit, and of no less importance, is the Sunday School and parish house.

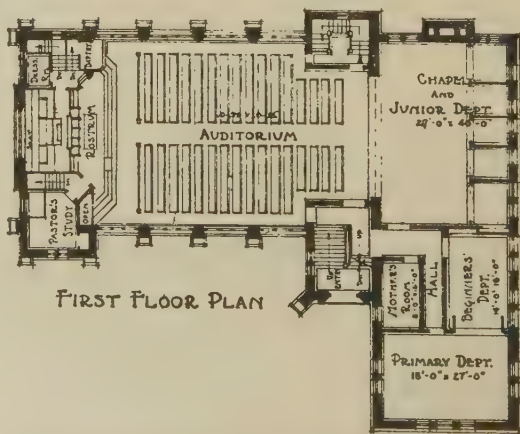
The large tower at the angle of the two units, gives ample entrance to both church and Sunday School, a special feature being that no outside steps are needed, the stairs starting from the landing up to first floor, and down to the basement. Another entrance on the opposite side of building, gives similar additional access.

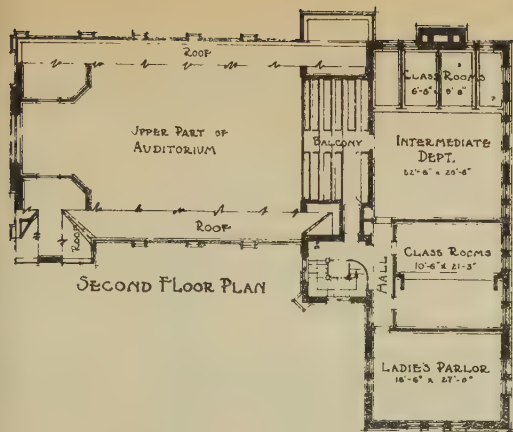
Upon the right of tower entrance is a mother's room, and rest room, fitted with a cot, tables and chairs, for emergency purposes. The beginners and primary department are immediately adjoin-

sited as to serve additional double dining rooms for committees or classes. A check room for men in the tower and retiring room and toilets for the women, complete the accommodations for every form of church enterprise.

The materials used are dark reddish brown brick with cut stone trimmings, and a Spanish roll tile roof. Art glass windows in the main auditorium are a rich warm tone; and the large east window of peacock blues and greens gives a restful effect before the eyes of the congregation.

The interior finish, pulpit furniture and pews are of dark oak, the walls of tan, with delicate olive

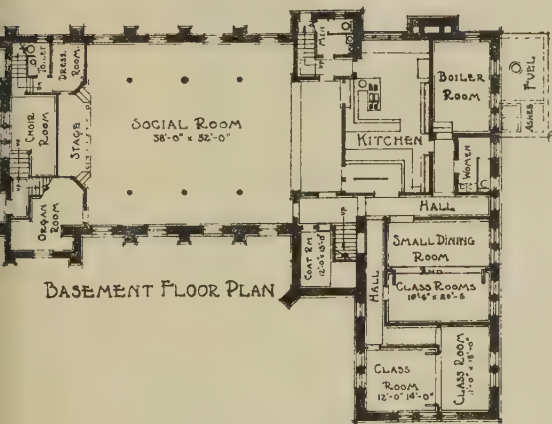




green stencil tracery. The hardwood floors have heavy carpet runners and rugs on the aisles and pulpit platform. The ceiling is of heavy timbered trusses, and the panelling of Washington fir, all finished in dark tones and enriched by oriental electric lanterns, which serve not only their purpose of illumination at night, but a decorative feature at other times.

Special attention has been paid to the accoustical conditions which are perfect, as well as to heating and ventilation, important factors in buildings. The church has a membership of about 400, and Sunday School the same. The total cost of the building, including pipe organ, was a little less than \$60,000.

The Architect was Harry W. Jones of Minneapolis.



### Good Ventilation

Our trustees are working on a plan to properly ventilate the auditorium so we can have plenty of fresh air without the people sitting in a draft. When the affairs of this world are finally summed up, it will no doubt be found that more people missed heaven by breathing foul air in "orthodox" churches than in being deceived by hot air of "isms," "osophies" and "ologies" everywhere else. Sextons that keep auditoriums properly ventilated are worth to the Kingdom their weight in radium. The Communion table may be prepared ever so beautifully, the minister may go into the pulpit feeling he has a message and can deliver

(Continued on page 823)



## MOVIES IN YOUR CHURCH

Imagine clear, brilliant motion pictures in your church—teaching lessons in Sunday School—entertaining the various societies—crowding the church on Sunday evenings—raising money for any purpose! Impossible as this may seem it is all achievable with a DeVry.

Despite its small size and light weight (the DeVry weighs but 25 pounds) this efficient little projector will throw pictures of theater size and quality from any light socket, using standard width film—any person can operate a DeVry and it is so sturdy in construction as to practically defy even the roughest abuse.

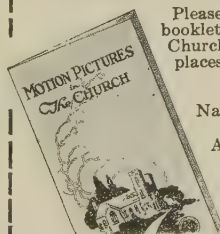
### Here's A Book You Need

We have prepared a Booklet, "Motion Pictures In The Church," which is designed to help you in your problem. A copy will be sent without obligation—just mail the coupon.

**The DeVry Corporation**  
1258 Marianna Street Chicago, Illinois

The DeVry Corporation,  
1258 Marianna Street, Chicago, Illinois.

Please send me a copy of your booklet, "Motion Pictures in the Church." It is understood that this places me under no obligation.



Name.....  
Address.....  
City.....  
State.....



# Planning Church Buildings

By Henry Edward Tralle, M. A., Th. D. and  
George E. Merrill, A. I. A.

A book that is original and constructive. Shows how to plan for the adequate housing of a modern church program. Shows how to build beautifully and economically. Shows how to build for preaching, for worship, for teaching, for recreation, and for evangelism. Shows how to build for a small church or a large church. Shows how to remodel an old building. Illustrated with architect's plans.

*"Even the skilled architect will find here a mass of information and data which will help him materially in his work."—Journal of American Institute of Architects.*

*"Every building committee should have it for reference. One of the best contributions to the right kind of building for the whole work of the church which has yet been written."—The Sunday School Times.*

16 mo. 162 pages. Cloth, \$1.25 net.

***The Judson Press***

1701-1703 Chestnut Street

Philadelphia, Pa.

1865

## 57 Years

1923

ONLY two kinds of furnaces, stoves and ranges made—the CLIMAX and all the rest.

The CLIMAX is a distinctive type by itself, and not copies or imitations of old, worn-out ideas, who have nothing to claim for their product except the avoidupois—the pig iron it contains.

Send for our catalog that describes every heating—from a watchman's tower to a University.

### ***The TAPLIN-RICE-CLERKIN COMPANY***

AKRON, OHIO, U. S. A.—And Everywhere

# The Churches of Today are Demanding Larger Bulletins, WHY

Because they are aware of the fact that it enables passers-by-walking or riding, to read the entire set-up.

Using BLACK letters on a WHITE background, the same as this magazine, gives the greatest legibility.



Re-production of Brewster Cong'l. Church, Detroit  
Using 3, 4 and 6-inch letters. Note electric connections.

Our new style 60 x 44 showing space excluding address extension, electrically equipped, have recently been purchased by the following churches in Detroit:

Brewster Cong'l. Church      Methodist Episcopal Martha Holmes Memorial  
West Grand Blvd. M. E. Church      Church of the Covenant (Presbyterian)  
First Universalist Church      First Baptist Church

*We will make any size bulletin you desire. Write for our catalogue.*

## THE ASHTABULA SIGN CO.

ASHTABULA, OHIO

THE HOME OF GOOD BULLETINS

Representatives

Russell J. Stanley  
8631 Third Ave., Detroit

W. Altwater  
Castalia, Ohio



## Lighting: Its Significance

Lighting, to the average individual means some method of illumination, but his ideas are vague as to how this illumination is to be produced.

The problem of correct lighting is one which confronts every minister and his building committee.

The architect of every house of worship plans it to make the finished building harmonize in all respects. Naturally any equipment which goes into this church that detracts from its harmony in design is in decidedly poor taste.

Hence, start in plenty of time to choose the lighting equipment for *your* church so that you will not be compelled to take some last minute inappropriate purchase necessary before the church can open for regular services.

Don't just trust to luck and put off the selection of so important a detail until the last minute. Regrets caused by doing just this very thing are numerous! For the lighting of a church has a distinct bearing on the conduct and mental reaction of the audience.

For example—a person steps into a church auditorium for the evening service where the room is brilliantly lighted with many lamps and bright globes. After he has sat some time during the service with his eyes exposed to these bright lights, he begins to get restless, nervous, his eyelids droop or his eyes ache. He can no longer concentrate his thoughts upon the service or the sermon.

Owing to the excess strain his eyes have become fatigued, involving his whole nervous system and the evening service has lost its chance of aiding him.

Imagine yourself stepping into the auditorium of the M. E. Church at Malden, Mass. Immediately one outstanding thing is apparent. The light sources have been hidden within the body of the fixture, producing by proper reflector equipment, a soft comfortable light throughout the room.

In the illustration you can see that the lighting harmonizes with the interior, giving the appearance of unity in design.

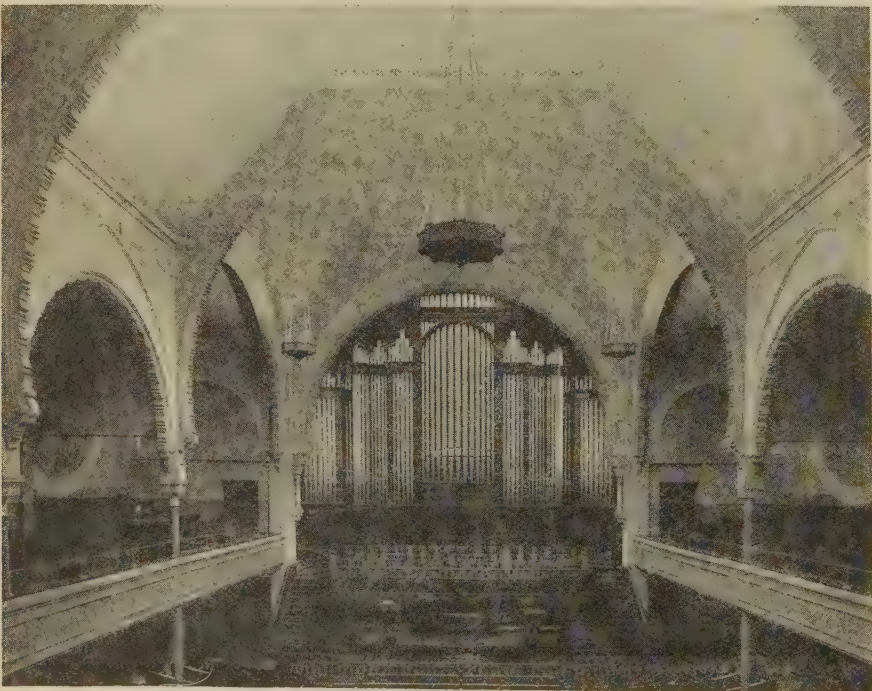
Then you notice that the lighting fixtures, or "luminaires," are designed and placed to give a proper distribution of light over the ceiling area so that it will be redirected throughout the room according to the scientific principles of light reflection.

As stated in the beginning, it is well for the minister and his building committee to notice the lighting equipment—to be on the lookout for new ideas in lighting design and what is termed "lighting layout."

Firms whose purpose it is to give such co-operation are at all times glad to submit lighting ideas, not in a general way, but specific ideas for your own church building.

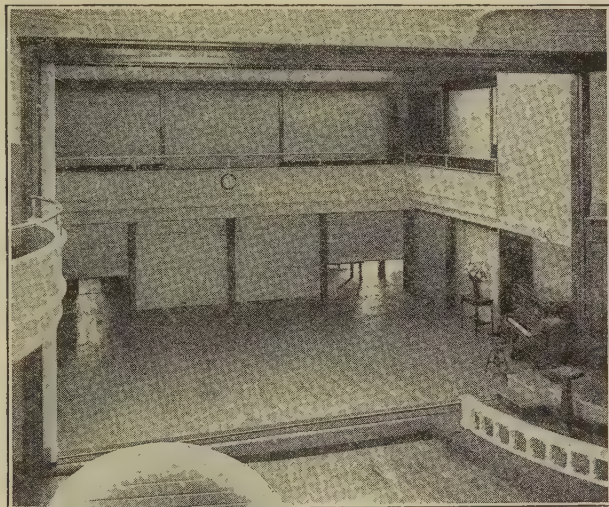
Now—what is your honest opinion? Is it not well to think about the lighting long enough in advance to receive ideas and suggestions from those who specialize in just this sort of thing? It looks that way to us.

*Editor's Note*—The illustration accompanying this article has been furnished through the courtesy of the National X-Ray Reflector Company, Chicago.

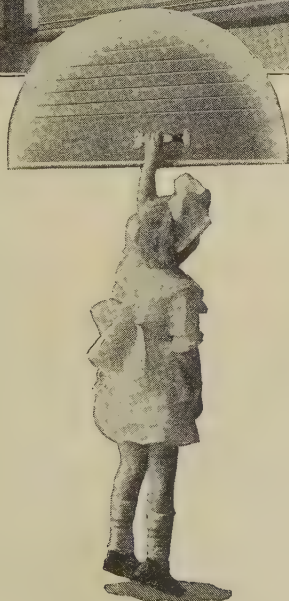


M. E. Church, Malden, Mass.

# ACME *Rolling Partitions*



Acme *horizontal* partitions used to divide a small assembly room into classrooms. A large Acme *vertical* partition divides the assembly room from the main auditorium. The entire space can be used on occasions for large audiences.



**M**ARVELOUS ease of operation is an outstanding feature of Acme Horizontal and Vertical Rolling Partitions. This is especially appreciated in churches and schools. Children can raise or lower doors weighing hundreds of pounds.

Our patented coiling device, our special expansion control and the excellent workmanship that enters into every Acme Partition makes this possible.

Acme Partitions are in use in every state and practically every large city in America.

You can install either the Vertical or Horizontal type in an old or a new building. Any carpenter can do the work.

Send for descriptive literature or submit a rough plan for prices.

*Always easy  
to operate*

**UNION BLIND & LADDER CO.**  
3535 Peralta Street      Oakland, California



## Dedication of Church Spire

Gloria Patri: "Glory be to the Father," etc.

Responsive Scripture Lesson: "The earth is the Lord's," etc. Psa. 24.

Hymn: "All people that on earth do dwell."

Apostles Creed: "I believe in God the Father Almighty," etc.

Act of Dedication: Dearly beloved in the Lord: God our heavenly Father, having in his grace, which is in Christ Jesus our Lord, brought to its consummation our work of preparing for the honor of his Holy Name, this Church Spire (Tower, or Steeple), we are now gathered in his presence for the purpose of devoting the same by a solemn act of worship to its proper and sacred use. Let us therefore seek his blessing on this service.

Let Us Pray: O Lord God, almighty and most merciful, whom the heaven of heavens cannot contain, much less temples built with hands, but who also dwellest with men, and delightest Thyself in the assemblage of Thy people; cleanse our hearts, we beseech Thee, from all evil thought and desire, and vouchsafe Thy divine Presence and blessing, that both those things may please Thee which we do at this present, and also that we may at length obtain Thy favor with life everlasting in Thy heavenly kingdom; through Jesus Christ our Lord. Amen.

Devotement: Pastor: Holy, Blessed, and Glorious Trinity: three Persons and one God:

People: To Thee we dedicate this spire.

Pastor: Father of our Lord Jesus Christ: Our Father which art in heaven:

People: To Thee we dedicate this spire.

Pastor: Son of God, the Only Begotten of the Father, Head of the Body, which is the Church: Head over all things to the Church; Prophet, Priest and King of Thy people:

People: To Thee we dedicate this spire:

Pastor: God the Holy Ghost, proceeding from the Father and the Son: given to be our abiding Teacher, Sanctifier, and Comforter; Lord and Giver of Life:

People: To Thee we dedicate this spire.

Address: A Church Spire is the most spiritual thing man has contrived. It is, therefore, the most poetical; for things spiritual are the highest form of poetry. Greek temples had no spires. Spires came with Christ. The irresistible poetry of Him ran along the veins of men like sunlight, far from the catacombs, unconsciously they flung their architecture into aspiration. A spireless church is an eyeless structure, having lost the essential spirit of what it is. Those churches which are built like a library building, or a court of justice, or an opera house have lost the beat of the heart of ecclesiastical architecture. Men should not be tolerated as church architects who do not have in their own hearts the secret of God and the distillation through their plans of the mood of the Gospel. This is a cardinal sin of contemporaneous church architecture. It has been secularized. In the name of something new they have imposed

upon the untutored in those fine spiritual atmospheres the grim spirit of utility that leads to the forgetting of God.

Nothing in beautiful England is so engaging and captivating as the sight of the church tower and spire before you behold aught else in the approaching city. All else a city possesses shrivels in loveliness as compared with the severe and holy control a cathedral takes, as by divine right, of the city where it builds its walls against the sky.

Consider these cathedrals of England, how they make their climb heavenward. \* \* \* What thrills the heart of a traveler nearing Canterbury is the proud uplift of its towers springing, not only far above the city roofs, but far above its own roof, and the four corners of the towers capped with spires.

\* \* \* It is well to catch the heaven-breath of the church, little or large. Life clusters about its base and eternal life clusters about its spire. Those little churches of England, which nestle in the landscape like a babe on the breast, all connote worship and praise and help and rest, and the nearness of God to man and the nearness and access of man to God. There is no other thought so high. \* \* \* Lake Windermere is not so compelling to one's memory as the little Wordsworth church, a wee bit housie where nature-poet Wordsworth bowed his head in prayer. Not a vast cathedral, with the shadow of its tower thrown in the haunting river, impresses me more nor gives more the sense of the great God. A least church with its tiny tower or spire has the mystery of human trust and longing, and God to be had for the asking.

\* \* \* I know a village tree-embowered. It has a railroad station, a grocery store, a blacksmith shop, a post office, and a grange hall. I think a half dozen would make an abundant count of the houses. And a church is there, and across the street the manse. You may never see the church, as the train tarries in the station or passes puffingly through the town. But a spire tops the town. I look forward to seeing it as I gaze at a flight of doves white-breasted, white-winged, swift of flight against the fury of a gale. Such a modest spire among the trees, yet so haunting, so ministrant, so silent and yet singingly vocal in its evangel. "Here we pray, we mortal folk, trust in God, love him, and listen to and heed the preacher's words, and repent us of our sins, and trust in God for our salvation, and make our slow, sure way to the Better Land," so says the spire. \* \* \* This little town of the White Spire I shall not forget while I live. To my own soul I have christened it "The Village of the Spire." Stars, shed starlight softly, lest ye disturb its holy meditation on the things of God.

\* \* \* I watch the spires, that is the sum of it. I set them down among my beatitudes. On some dreamy evening when my slow heart pulse ticks to the closing minutes of my life's little day upon the ground I feel assured that I shall see with dimming eyes, a church spire climbing out of my

evening dusk against the background of the dull night sky and pointing like a smile of God to that fair city where I shall have my certain welcome from Him whose name the church spire half whispered and half sung to me in the voice of love through all my yearning years and shall chime to me, a pilgrim welcome home.—*From Bishop W. A. Quayle, D.D., of the Methodist Episcopal Church.*  
Hymn.  
Benediction.

(Continued from page 817)  
it, the choir may be "on edge" to sing the anthem with spirit—but if the air is thick and heavy it is always figuratively and often literally — "Good Night!" The people soon have "eyes but they see not, ears but they hear not," minds but they think not and religious emotions but they "emote" not. Folks, we must heed all of John 3:8 and let the "wind blow where it will" that it may help men in being "born of the Spirit."—*The Christian Reville—Bulletin of Second Church of Disciples of Christ, The Bronx, New York.*



## We Specialize in Church Lighting

For Eye Comfort from fixtures  
that carry out the church spirit  
**National X-Ray Reflector Co.**  
235 W. Jackson Blvd. CHICAGO, ILL.

## ERNEST O. BROSTROM ARCHITECT

A. I. A.

RELIANCE BUILDING, TENTH AND MCGEE  
KANSAS CITY, MISSOURI

Our past experience has covered many church building projects, about 50 of which are illustrated in our Booklet (120 pages) "CHURCHES"

It is available for distribution at 50c postpaid.

YOU WILL BE PLEASED WITH ITS CONTENTS

## SHALL WE TRY THIS—OR BUILD?



Cartoon Used to Create Interest in New Church

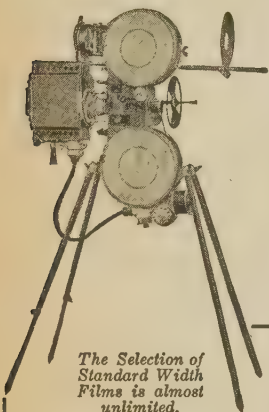
Electros \$1.00 each—Bulletin Dep't *The Expositor*



First - Baptist - Church  
Fremont - Nebraska



As a **CHURCH ARCHITECT**, and Lecturer on Church and Sunday School Architecture at the University of Chicago, and at several leading Theological Seminaries; **MR. HARRY W. JONES** of MINNEAPOLIS, has been called upon for consultation and advice in all parts of the country. His use of lantern slides has been found of great value to intending church building committees.



The Selection of  
Standard Width  
Films is almost  
unlimited.

## Perfectly Steady Projection

Depends primarily upon skillful accuracy in the construction of the projector rather than upon its size and weight. It is for this reason that pictures shown with the

## Zenith Motion Picture Projector

have the steady clearness of the strictly theatrical machines even at such long distances as 115 feet.

The price of the Zenith is extremely moderate, yet its wearing quality and workmanship are remarkable. Uses Mazda Lamp, requiring no adjustment, and Universal Motor. Takes any standard film. Stereopticon attachment, if desired. Fully guaranteed. Easily operated by anyone, anywhere. Portable, weighs 50 lbs.

### SAFETY PROJECTOR COMPANY

310-312 West Second Street Duluth, Minn.  
In writing for catalog please mention this magazine.

## SURVEY CARDS CHEAP

"Good work, handy as to size (4x6,) neat, and contains sufficient information for an evangelistic survey."

—Robt. H. Ruff, *Survey Expert, M.E.C.S.*

\$1 for first hundred, 50c hundred thereafter.  
Prepaid if check accompanies order.

Ready for immediate shipment.

**REV. BYRON HARWELL**

314 Prince Street CONWAY, ARK.

### Ground Consecration Service

Grace Reformed Church, Canton, Ohio, had a unique service on Sunday afternoon, November 19, 1922. It was a Ground Consecration Service held in their temporary place of worship and on the site of their proposed new church. The order of service says: "Grace Church gladly welcomes you to this Ground Consecration Service and is desirous of your prayers and interest in the building of the new Grace Church."

The program was as follows:

Sunday Afternoon, November 19, 1922  
2:00 O'clock

In the Auditorium of the Daniel Worley School  
Trio—"Andante in F" ..... *Shepard*

Violin, Vivian A. Bucher

Cornet, Wendell T. Bucher

Trombone, Vincent W. Bucher

Accompanist, Mrs. J. Theodore Bucher

Invocation.....The Rev. O. P. Foust

Hymn—"I Love Thy Kingdom Lord."

Scripture Lessons—Psalm 84;

Hebrews 10:19-26....The Rev. R. W. Blemker  
Gloria

Prayer.....The Rev. H. Nevin Kerst, D.D.  
Kyrie

Anthem.....Choir of the Lowell Church  
Consecratory Address

The Rev. E. P. Herbruck, D.D.

Solo.....Ray Clewell

Offertory Stanza by the Congregation—  
"We Give Thee But Thine Own."

Offering

Offertory Violin Solo....Prof. Arthur W. Swallen

Offertory Prayer

Announcements

Continuation of the Service on the New  
Church Site

Consecratory Prayer and Removal of the  
First Earth for the Corner Stone

The Rev. J. Theodore Bucher

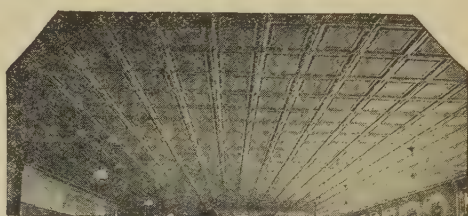
Benediction

# BERLOY METAL CEILINGS

Permanent

Safe

Beautiful



Modern designs and modern methods of manufacture, have made Berloy Metal Ceilings a distinct standard type of decorations for Church, Sunday School Rooms or Social Rooms.

Safe and permanently beautiful, they will prove a source of satisfaction to you and your people either for new work or remodeling.

*A postal to Dept. D-25 our nearest office will bring you full information.*

## THE BERGER MANUFACTURING COMPANY

CANTON, OHIO

Boston  
St. Louis  
Los Angeles

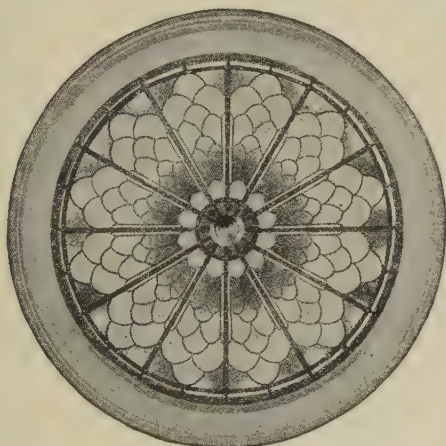
New York  
Kansas City  
Dallas

Philadelphia  
Minneapolis  
Roanoke

Chicago  
San Francisco  
Jacksonville



## Correct Lighting for Modern Churches



*One type of Frink Ceiling Diffuser*

The Frink Engineering Department has co-operated in the lighting of many of the leading churches and cathedrals, during the past 60 years.

The Frink System of Church Illumination supplants the dim and gloomy light of the past with a light that is soft, cheerful and yet powerful enough to bring out the architectural effects of the interior.

Since *effect* and *efficiency* are best obtained where the lighting is an integral part of the plans, the Frink Engineering Department is ready to co-operate with committee and architect from the earliest stages.

We will be glad to submit our recommendation on receipt of sufficient data.

### I. P. Frink, Inc.

24th St. and 10th Ave. New York, N. Y.

San Francisco, Cal.  
77 O'Farrell St.

Cincinnati, Ohio  
601 2d Nat. Bank Bldg.

Detroit, Mich.  
325 State St.

Boston, Mass.  
161 Summer St.

Chicago, Ill.  
Monadnock Bldg.

St. Louis, Mo.  
1415 Pine St.

Seattle, Wash.  
609 Seaboard Bldg.

Birmingham, Ala.  
426 Jefferson Co.

Cleveland, Ohio  
992 The Arcade

Louisville, Ky.  
415 W. Main St.

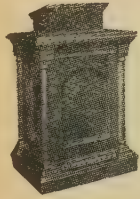
Philadelphia, Bldg.  
Franklin Trust Bldg.

Bank Bldg.

Canada—Associated with Robert Mitchell Co., Ltd., 64 Belair Avenue, Montreal



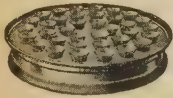
Manufacturing Specialists of  
**CHURCH FURNITURE**  
 AND  
**FURNISHINGS**



**Pews, Pulpits, Altars,  
 Chairs, Tables, Desks,  
 Book Racks, Bulletin and  
 Hymn Boards**

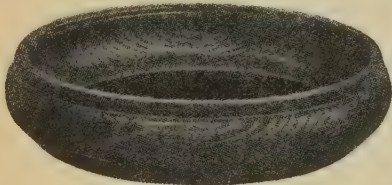
**Registers, Fonts, Communion Ware  
 Banners, Flags, Etc.**

For more than a quarter of a century we have specialized in the manufacture of church furniture and church supplies of every kind. Our factory represents an investment of nearly a half million dollars, fitted with every modern device for the supplying of furniture in any style or finish, or the making of any special design not shown in our catalog.



If your Church is not supplied with an "Individual Sanitary Communion Service" write for catalog and free trial offer. It's the best method and assures the most impressive ceremony.

**New Style Collection Plate.** Designed with a view to securing capacity without adding to the size and weight. This result is obtained by the convex side which also tends to more securely hold the collection envelopes. Flange on bottom of plate permits stacking any number perfectly. You will be pleased with the design of this plate. Order as many as you need **On Approval**. Don't send any money; see before you pay—that's our way.



No. EX44. New Style Collection Plate, nine inches extreme diameter, felt lined bottom. Brown mahogany finish, \$2.65; Solid Walnut..... \$3.00

Our fine new catalog of Church furniture will be mailed free. Write for a copy.

**DeMoulin Bros. & Co.**  
 Greenville Dept. 16 Illinois

Manufacturers of Church Furniture and Furnishings  
 Serving Year After Year Churches Everywhere



**HUNDREDS**  
 of pleased pastors tell us that our  
 New Style, Double Letter Unit  
**Changeable Bulletins**  
 increase church attendance, interest  
 and collections. Our 16-page Book-  
 let A10 tells how they do it. It's FREE.  
**MULTICOPIER BULLETINS**  
 Dept. 10 1400 S. Michigan Ave., Chicago

**THE STREAM OF LIFE**

Use this great life drama as an aid in helping your people to carry out their decision to lead a Christian life. Setting a date is the goal of your plans. Set it—Plan—We'll keep it.  
**TEMPLE PICTURES, Inc., 2305 Prairie Avenue, CHICAGO**

**A Subscriber's Plea**

Editor *The Expositor*.

Dear Sir:

As is your custom I suppose a number of the *Expositor* will soon be devoted to church building and I am making a plea that we pay more attention to use instead of sacrificing all things to beauty. Of course it will be heresy but I would like to insist that windows are first of all a means of letting in light and not merely a means of decoration; that some means of ventilation is as important as the curve of the ceiling or the tint of the fresco; that a gallery so high that the seats do not give any view of the speaker is useless; that a choir loft behind the preacher is an abomination; that when by strenuous insistence a side loft is given a choir a 30-inch pillar that shuts off their view of the speaker does not add to their appreciation; that a pulpit platform four feet above the floor in a small church does not add to the comfort of the preacher or of the necks that are strained from a continuous upward gaze; that an inclined floor with all of the cold air registers on the high end gives the effect on the front seats of sitting with your feet in ice water; that the use of one-fourth of the floor space in entrances is an evidence of lack of careful planning; that a modern church with no Sunday School class rooms on either floor is a handicap. Also I would suggest that a fair sized class room with some means of independent heating would save many dollars in its use for small group meetings; that a large platform for chorus and speaker or pageants, cantatas, etc., would be a continuous satisfaction. "An expert is an ordinary man a long way from home" and many a building committee pays a long price for a church plan that will fail in the test of use.

One who has suffered many things of many architects.

H. C. Druse,

Pastor M. E. Church.

**Fire! Fire!**

More than 15,000 lives were lost through fire during 1921.

Statistics indicate that approximately 80% of all fires in U. S. are preventable.

1921 fire loss was over \$500,000,000.

In 1870 the fire loss averaged \$19 a minute; today it is \$923 a minute.

U. S. annual fire loss is far in excess of that of any other country.

Most victims of fires are women and children.

Total fire loss for last five years sufficient to construct 334,540 houses at average cost of \$5000 each, or 16,727 schoolhouses at average cost of \$100,000 each.

American carelessness amounts to a fire a minute.



## Increased Attendance

You can schedule the most attractive church program it is possible to offer, your sermon topic can be of universal interest, your get-together meetings can be highly instructive, and still your attendance will be poor unless you tell your congregation and the outside public of the inspiration they will find within the portals of your church.

There is no better way to do this than to use T. & T. Changeable Announcement Signs. Posted outside of your church building, fastened to the wall, near the entrance arch, they will call the attention of everyone who passes to your church and its activities.



T. & T. Signs are quality equipment. They are the result of more than fifty years of continuous effort to produce the best and most economical changeable sign that it is possible to manufacture. They are neat, dignified, fully in keeping with the church spirit, and yet they are attractive and easy to read. To change a T. & T. Sign is a simple matter, for they are lettered with our exclusive feature, Self-spacing Selluleters and Figures.

Write now for our Catalog B, it will be promptly sent you together with whatever other information you may desire.

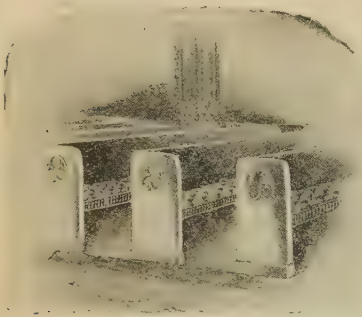
**THE TABLET & TICKET CO.**  
1053 WEST ADAMS STREET  
CHICAGO

35 WEST 45TH STREET  
NEW YORK

604 MISSION ST.  
SAN FRANCISCO



# Free Book—on “Church Cushions”



Anyone interested should send for this 100-page book—illustrates cushions for pews, altars, chancels, kneeling cushions, hassocks, etc. We make new cushions to order, and renovate old ones, cheaper and quicker than you imagine. Write us for samples and quotations.

**OSTERMOOR & COMPANY, Inc.**  
114 Elizabeth Street New York City

# OSTERMOOR



## What You Should Know About Church Furniture

R. E. WAGNER, General Sales Manager of The Theodor Kundtz Co.

Woodwork manufacture, or the construction of church furniture, is generally viewed by the average person as a series of mechanical operations, out of which comes furniture.

But every job has its own individuality, and requires the service of artists, engineers, mechanics, a small army of employees. Genuine hardwood is not as plentiful as it once was, and manufacturers have often had to buy whole forests, and log the timber themselves, in order to get the quality of wood they require. Then this timber must be carried in the yard for a year or more before it can be properly worked, or it would be green and not retain its shape in the finished article.

Consider the unusual conditions to which church furniture is subjected. Churches are heated perhaps two days a week, and may have no heat at all other days. That means a special glue that moisture will not affect, a special finish which will not “check” or soften under sudden atmospheric changes or unusual moisture, for an unheated auditorium has more moisture in the air than one that is heated.

Then enters the construction angle. If the seat is to be comfortable it is necessary to bend the wood, and if hardwood is bent too much the tiny wood fibres will break, and these little gaps in the surface cannot be filled, they will always be there. However, the pew must be comfortable and some method must be used to prepare this wood so it will retain the desired shape, without warping.

**Plywood.** To overcome these difficulties, manufacturers of church furniture have adopted the “plied up” construction of veneers. This method was not adopted to lessen production costs or increase profits, but to overcome the many difficulties encountered. Veneer construction has been thoroughly tried and has proven satisfactory, when properly built, glued with specially tested glue.

Built up, or “plied up” construction is the use of thin slices of wood, tightly cross-banded and glued together to form one solid piece. These thin slices of wood, or veneers, may be cut three ways; first, rotary cut, where the veneer is literally unwrapped from the log by pressing a knife against the side and turning the log. Second, slicing the flat boards on a huge slicer; third, re-sawing, which is just the same as sawing a thicker board. The re-sawed veneer is decidedly preferable in the construction of church furniture. Rotary cutting, or slicing veneers crushes the grain, so that it offers less resistance to moisture and the finish will check more readily. By re-sawing, the grain fibres remain intact, the wood retains its natural density.

After veneers are cut, they are put through a steam drying process to take out any remaining moisture or sap, decreasing the liability of expansion or contraction, or in other words, warping.

In the construction of church furniture we must shape the wood to obtain a comfortable seat. It is often necessary to shape the wood two ways in one operation, for instance in circular pews, shaping the pew back to fit the back of the occupant, and curving it to obtain the circular arrangement. “Plied up” veneers, shaped in the process of construction, are more satisfactory than shapes cut from the solid timber, and thin slices of wood are easier to cure and dry thoroughly than the thick, heavy, solid forms.

There are many methods of building up plywood. The best method is to build the plys around a soft wood core. Next to this, one on either side, is a hardwood ply and then the two face plies one on either side. These may be birch, walnut or any wood specified. These plies are cross-banded, in other words, the grain in the face plies run parallel to the length of the seat, and in the next ply perpendicular to the length of the seat. After these plies are built up they are glued and placed

in huge clamps which shape the back, and there they remain until perfectly dry.

**Three or Five Ply?** The U. S. Government Forest Products Laboratory has conducted some interesting experiments, and according to this Bureau (Technical Note No. 132) the five ply construction of thin veneers is preferable to the three ply thicker veneers. Thin veneers are more pliable than thick cuts, naturally lay closer together thus a greater density is obtained and the finished product is more solid.

Further, states the Government report, "an increase in the number of plies results in a decrease in the bending strength; \* \* \* if the same bending or tensile strength is desired in two directions, parallel and perpendicular to the grain of the face plies, the greater the number of plies the more nearly the desired result is obtained." This means that in the construction of church pew backs, where it is necessary to curve the wood in two directions, five ply construction is preferable. Then screws and nails must be placed in pew backs, to attach back to seat and fastening body to ends. The five ply construction naturally offers more resistance to splitting.

**The Pew Seat.** The most satisfactory pew seat is made of eighteen pieces of stock, properly dried and steam bent, glued together, shaped and braced. Each piece of stock should run the full length of the seat. If it is steam bent, thoroughly dried and then glued it is bound to be a solid, durable seat; but if the seat is forced into position there is likelihood that the joints will weaken.

**Finish.** Manufacturers have experimented for years to obtain a lasting, permanent finish. One large factory sent a man to India and Australia, to make a study of varnish, and Kauri Gum was selected as the most all around satisfactory finish to use on church furniture. Kauri Gum is mined in Australia. It is a sort of pitch, which came from Kauri trees hundreds of years ago and is now found underneath the ground in certain parts of Australia. Conclusive experiments have proven that Kauri Gum is about the only real finish to be used on furniture that has to stand such changes in atmosphere as church furniture.

**Arrangement of Seats.** The seating arrangement is important, because after a job has been installed no change can be made in the arrangement of the pews. That is why church furniture is made to order, because no two jobs are exactly alike and the pews are not built to the same curve. The banks of pews are different, depending upon the auditorium

If the floor of the church is level the problem is comparatively simple, either straight or circular pews may be used; but if the floor is inclined, circular pews should not be used unless the curvature is comparatively slight. If the floor is bowled, then the pews must be built so that their curvature conforms to the same radius as the radius employed in laying out the curvature of the bowled floor. In the seating arrangement

## Be More Useful to Your Community

Westlake Presbyterian Church  
Los Angeles, California

*It gives me great pleasure to testify to the splendid results produced by the use of the Acousticon in our church services. Many deaf people have been enabled to hear the pulpit messages who for years have not attended a service because of the hardship inflicted through their deafness.*

*Any church cannot fail to increase its usefulness in a community if it installs one of your splendid outfits. We would not be without the Acousticon in our church.*

June 15, 1921

G. A. BRIEGLER

The Church Acousticon is designed to carry all that is said and sung during Divine Service, clearly and naturally, to the ears of those among the congregation who are suffering from impaired hearing. A sound regulator, instantly adjustable by each user, makes it adaptable to every degree of deafness.

*Complete details upon request*

### DICTOGRAPH PRODUCTS CORPORATION

1398 Candler Bldg. New York City



## SLIDES

Illustrate your talks and lectures with your own pictures. Have your snapshots, post card pictures, etc., made into slides. We can make you slides from any kind of pictures—use song slides for chorus singing. *All slides are made to your order.* High-class work guaranteed. Send us your pictures today.



### CATTY SLIDE COMPANY

205 Lyceum Theatre Bldg. Pittsburgh, Pa.



## It is a Burning Shame

that so many churches are without sufficient insurance and not properly safeguarded against fire.

### National Mutual Church Insurance Company of Chicago



has continuously, since 1898, been furnishing protection **AT COST.**

#### Fire, Lightning and Windstorm

No assessments; easy payments; profits to policy-holders; legal reserve for protection of policy-holders same as stock companies.

Parsonages, Homes and Personal Effects of Church Members also insured.

*No agents. Deal direct. Address*

**HENRY P. MAGILL**

Secretary and Manager

1509 Insurance Exchange Chicago, Ill.

Please mention The Expositor

## Appropriate Films for Church Use

May be Procured by Addressing Our Exchange

### We Offer —

Religious, Educational, Literary, Patriotic, Juvenile, Dramatic and Comedy Subjects.

*Special Prices on Volume Bookings*

We Also Equip Churches, Schools and Other Non-Theatrical Institutions With

### Motion Picture Machines

Screens and All Accessories.

WRITE US TODAY

### Pilgrim Photoplay Exchange

736 South Wabash Avenue Chicago, Ill.

the experience and advice of experts can be of very material advantage to the layman.

**What Is Most Important?** The writer would say "Design," not only because expert artists have to be employed, but because solid construction would mean little without beauty. There is so much woodwork on the inside of a church that a design not in harmony with the exterior and interior architecture is a calamity. Every individual may not know the difference between Gothic or Romanesque architecture or design, but if the pews and other furniture are not designed so as to harmonize with the architectural idea, his subconscious mind reacts against it.

No matter how furniture is built, what kind of finish is put on, or how pretty the wood is, it can not be beautiful, and restful, without the aid of these men who have devoted their lives to the development of beauty and design.

### DON'T GET THERE

"No, sah, Ah doan't neber ride on dem things," said an old colored lady looking in on the merry-go-round. "Why de other day I see dat Rastus Johnson git on an' ride as much as a dollah's worth, an' git off at de very same place he got on at, an' I sez to him, 'Rastus,' I sez, 'yo' spent yo' money, but whar yo' been?'"

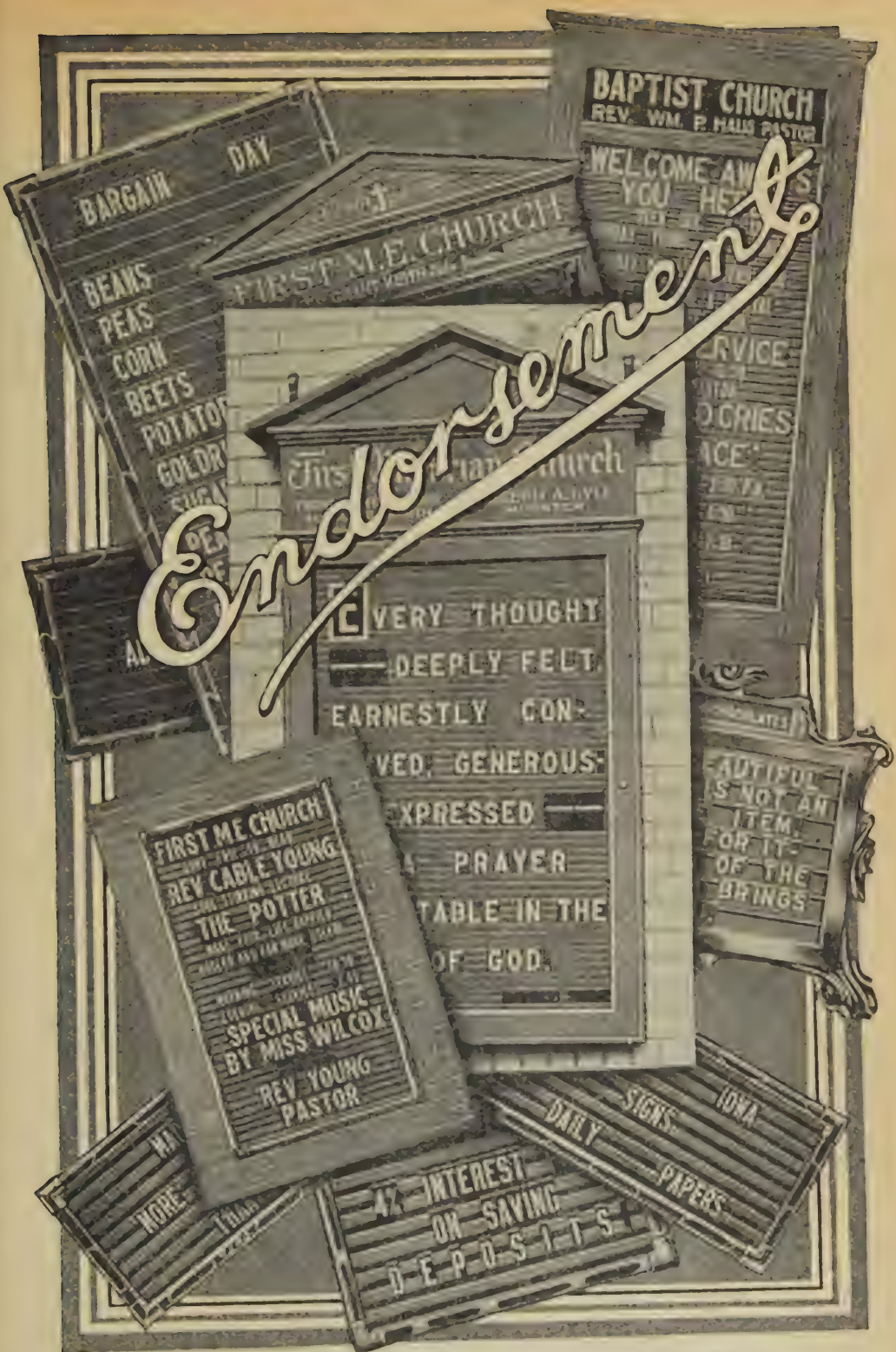
Some people spend their money but don't get there, even some very rich people fail in like manner with Rastus.

## PIPE ORGANS

Each organ designed tonally and mechanically to meet the conditions existing in the church it will occupy.



**The Hall Organ Co.**  
WEST HAVEN CONNECTICUT



**H. E. WINTERS SPECIALTY COMPANY**

**DAVENPORT, IOWA**

*Write for Catalog M*



## RITCHER & EILER ARCHITECTS

147 North 5th Street READING, PA.

*Church and Parish Work a Specialty*

Churches planned in all parts of the Country



## MITE BOXES

For missionary and special offerings Catalogue free. Samples of various styles sent on receipt of 20 cents.

**Edwards Folding Box Co.**

Manufacturers of Folding Paper Boxes of all Kinds  
27 N. 6th St. 526-528 Cuthbert St.  
PHILADELPHIA



## Typewriter Bargains

Easy Payments to Ministers

This lot of Underwoods and Royals were purchased direct from the Government, they look like brand new and are fully guaranteed. Write for easy payment plan.

**Standard Typewriter Service**

Chicago, Ill.

109 N. Dearborn St.

Room 405

## "CHURCH PLANS and DESIGNS"

A Booklet Sent for 25 Cents

**MORRISON H. VAIL**

*Church Architect*

Give Name of Church

DIXON, ILLINOIS

Church Seating, Pulpits,  
Communion Tables, Hymn  
Boards, Collection Plates,  
Folding Chairs, Altar Rails,  
Choir Fronts, Bible Stands,  
Book Racks, Cup Holders, etc



GLOBE FURNITURE CO., 11 Park Place, NORTHVILLE, MICH.



## CHURCH PEWS

By the Best Equipped Church Furniture Plant in America

Get particulars from us before purchasing.

**Manitowoc Church Fur. Co.**

Waukesha, Wis.



**McShane Bell Foundry Co.**  
BALTIMORE, Md.

Church, Chime and Peals

**BELLS** Memorials  
a Specialty

## BILHORN THE BEST ON SALE

TELL THE TALE

28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

**BILHORN BROTHERS**

136 West Lake St.

Chicago, Ill.



Style



## PIPE ORGANS

of any size or construction. Estimates cheerfully submitted. Also Reed Organs for Church or Home.

*Electric Organ blowing suits for organs of any make.*

Write, stating which catalog is desired.

**Hinners Organ Co., Pekin, Ill.**



## Pipe-Tone Folding Organs

16 STYLES

The White Pipe-Tone Folding Organ is Sweetest in quality of Tone. Strongest in volume of Tone.

Lightest in weight. Most Durable in Construction. Easiest to Operate. Prices the most Reasonable. Guarantee the best.

**A. L. WHITE MFG. CO.**

E-215 Englewood Ave. Dept. X

Chicago, Ill.  
Free Catalogue



**CHURCH  
and  
SUNDAY  
SCHOOL**



**Furniture and Equipment**

**CHARLES SVOBODA**

719 Witherspoon Bldg. Philadelphia, Pa.



## Do Your PRINTING

Cards, circulars, labels, tags, book, menus, paper, Press, \$12. Larger \$35. Job Press \$150 up. Save money. Print for others, **BIG PROFITS**. All easy, rules sent. Write factory TODAY for press catalog, TYPE, cards, paper. **THE PRESS CO. D-32, MERIDEN, CONN.**

# The Superintendent's Friend

Sept. 15		ATTENDANCE <i>and</i> OFFERING.			1921.			
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Off'g
1	Mr. Grossman	12	6	10	17	★ 9	6	55
2	Mrs. E. Collins	★ 10	10	60	18	14	9	14
3	Miss Deering	14	11	71	19	10	7	12
4	Mr. B. Dietrich	10	8	54	Beginners	44		1.28
5	A. L. Jackson	★ 15	15	93	Primary	86		1.54
6	H. Martin	★ 9	9	75	Junior	112		3.03
7	Windfield S. Day	8	7	10	Visitors	4		
8	E. Gardner	14	13	89				
9	Edwin Cornell	★ 8	8	71	Relly Day Sun. Sep. 18			
10	W. Adams	116	85	4.70				
11	Albert Livingston	73	53	3.38	Attendance		Collection	
12	Miss G. Holmes	26	25	1.75	Today	776	31.18	
13	G. Williams	52	45	89	Last Week	653	29.29	
14	Mr. W. Potter	21	20	2.37	Birthday		4.73	
15	L. Browne	54	27	15	Bibles	Missionary	13.33	
16	Louis Carter	75	59	4.95	269	Total	49.24	
Membership Aim 800				Entertainment on Tue. Eve. Oct. 4				

*Will interest every class to reach the highest standard*

A successful Secretary's report should combine several important features, viz:—

1. It should be visualized; put up in front before the school where every scholar in the department can see it.

2. It should show comparisons by classes; Enrollment, Present, Offering, etc.

3. The majority membership of our schools is at an age when Competition is an element of growing life; it's natural, but it needs an objective and an incentive. Children delight in the right kind of Competition.

- No. 1—Size 30x31 15.00
- No. 2—Size 45x32. 18.00
- No. 3—Size 45x48. 22.00
- No. 4—Size 58x48. 28.00

Showing Size No. 4 That Keeps Our Factory Busy

## ANOTHER TRIUMPHANT SUCCESS

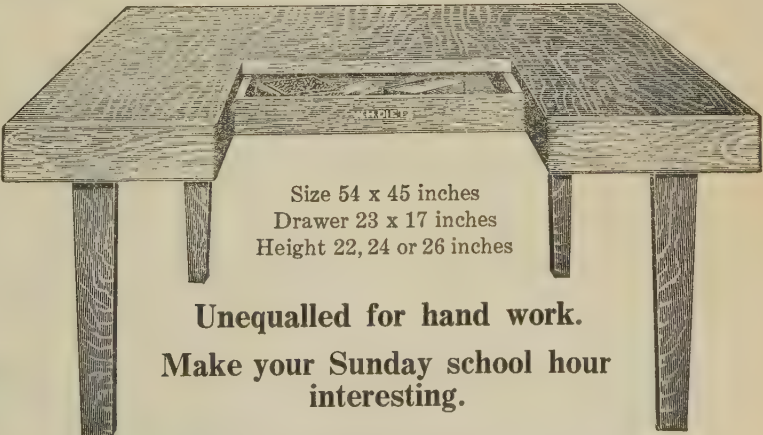
### The Dietz Sunday School Class Table

*The Most Practical Folding Class Table Ever Put on the Market*

Now Equipped with Large Drawer as Illustrated

We Can Supply Chairs for Any Department of Your Sunday School

Write for Our New Catalog Just Off the Press



Size 54 x 45 inches  
Drawer 23 x 17 inches  
Height 22, 24 or 26 inches

**Unequalled for hand work.**  
**Make your Sunday school hour interesting.**

*New dimensions insure greater comfort to teacher and pupil*

**WILLIAM H. DIETZ**      20 E. Randolph Street, Chicago, Ill.



**VICTOR Portable STEREOPTICON**

The PERFECT PROJECTOR for every need

**SHIPPED ON TRIAL SPECIAL EASY TERMS**

Hundreds of illustrated lectures for rent.

WRITE FOR INFORMATION  
VICTOR AMMUTOGRAPH CO. INC.  
114 VICTOR BLDG. DAVENPORT IOWA



**The MAN and His Book**

**VOICES of VICTORY**

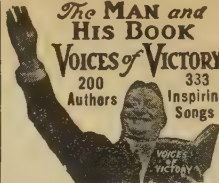
200 Authors 333 Inspiring Songs

**SEND 35c**

for Sample Copy (MANILA)

**BILHORN BROS.**

136 W. Lake St. Chicago, Ill.



## Communion Ware of Quality



Best materials. Finest workmanship  
ALUMINUM or SILVER PLATE  
Send for Illustrated Catalog with  
REDUCED PRICES

**INDIVIDUAL COMMUNION SERVICE CO.**  
Room 824 1701-1703 Chestnut Street, Philadelphia, Pa.

**BLMYER CHURCH BELLS.**



UNLIKE OTHER BELLS  
SWEETER, MORE DUR-  
ABLE, LOWER PRICE.  
OUR FREE CATALOGUE  
TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## CHURCH PLANS

Catalogue Free to Ministers

## PRICE'S WINDOW PAPER

Send for Circular and Samples

**MAX CHAS. PRICE, Architect**

Punta Gorda, Florida

Formerly Atlantic Highlands, New Jersey

## Individual Cups



Over 40,000 churches use  
the Thomas Service.  
Clean and sanitary. Write  
now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 15 Lima, Ohio.

## GET THIS PHOTOPLAY!

Churches throughout the country are enthusiastically presenting in their communities the six reel Great Commission Photoplay "Problems of Pin-Hole Parish," with its gripping World Message and Story. Write now for a booking and particulars.

**THE WORLD MISSIONARY DRAMA LEAGUE**  
1813 Stevens Bldg., 17 N. State St., Chicago, Ill.

## Binders for The Expositor

**\$1.25 each, postpaid**

These binders will each hold twelve copies of The Expositor.

Each issue, as received, can be securely fastened in the binder, by a very simple arrangement, and will open like a book, with all inside margins fully visible. Book Dept.

**THE EXPOSITOR**

**701 Caxton Bldg.**

Cleveland, Ohio

## 5000 MINISTERS WANTED

Also Other Christian Workers

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottos

Good commission. Send for free catalogue and price list.

**GEORGE W. NOBLE, Publisher**

Dept. No. "U" Monon Bldg.

**CHICAGO, ILL.**

## STEREOPTICONS and MOVING PICTURE MACHINES



SLIDES for Sale or Rent  
Biblical, Historical, Trav-  
elogue, Hymns, etc.

Write for Catalogs.

**CHAS. M. STEBBINS  
SUPPLY CO.**

1028 Main Street,

Kansas City, Mo.

## A. A. HONEYWELL, A.I.A.

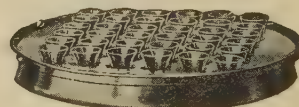
CHURCH ARCHITECT

INDIANAPOLIS

INDIANA

Specialist in Modern Church and Sunday School Buildings

LARGE BOOK OF PLANS, \$1.00



## DIETZ

INDIVIDUAL  
COMMUNION  
SERVICE

Generally Used. Recommended by All Denominations. Write today for booklet.

The Only Real Noiseless Service

**Wm. H. Dietz, Dept. E., 20 E. Randolph St., Chicago, Ill.**

## LAWRENCE B. VALK

Architect and Church Specialist

Over 800 CHURCHES planned and built in past 30 years  
All sizes, styles and costs. Send me size of lot, capacity re-  
quired for Church and School. Will send illustrations to  
fit site and your requirements.

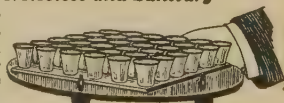
Office: 224 Spring St.

Los Angeles, Cal.

## "THE SANITARY" Individual Communion CUPS

Convenient, Noiseless and Sanitary

The individual com-  
munion service permits  
an impressive ceremony.  
We introduced individ-  
ual cups (many state  
laws now demand them.)  
We make the finest qual-  
ity of beautiful polished



Sent for Trial  
trays and supply thousands of satisfied congregations. Send  
for list of these churches and Free Catalog with quotations.

**SANITARY COMMUNION OUTFIT CO.**  
200 57th Street

Rochester, N. Y.

# THE HOMILETIC YEAR — April

## COMMUNION SUNDAY ARBOR DAY

### Communion Sunday

A young man was about to go abroad on a long journey. His parents bought him a new watch, and had their portraits put inside the cover, so that every time he looked to see the hour he would be reminded of the loved ones at home, and of the prayers ever ascending for him, and also of his own duty of loyal love and fidelity.

The Lord's Supper shows us a picture of Jesus Christ, and every time we observe it we should think of what he has done for us, and of what we are under solemn pledge to do for him.

#### Suggestive Texts and Themes 448

**Invited to the Feast:** "Come, for all things are now ready." Luke 14:17.

**The King's Guests:** "When the king came in to see the guests." Matt. 22:11.

**Good to Draw Near to God:** "It is good for me to draw near to God." Psalms 73:28.

**Duty and Obligation of Christians to Keep the Communion Feast.** "Therefore let us keep the feast." I Cor. 5:8.

**A Personal Question:** "What mean ye by this service?" Ex. 12:2.

**Encouragement for the Timid:** "As for me I will come into thy house in the multitude of thy mercy," etc. Psalms 5:7.

**Invited Closer—A Day of Communion:** "Master, where dwellest thou? . . . Come and see." John 1:38, 39.

**Love's Question:** "Lovest thou me?" John 21:16.

**Meditation Kindling Love:** "My meditation of him shall be sweet." Psalms 114:34.

**Rest in the Midst of Toil:** "Come ye yourselves apart and rest a while." Mark 6:31.

**Let Us Draw Near:** "Having, therefore, boldness . . . let us draw near with a true heart," etc. Hebrews 10:19, 25.

**In the Cross of Christ I Glory:** "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

**A Dying Wish Respected:** "This do in remembrance of me." Luke 22:19.

**Watchers at the Cross:** "And the people stood beholding." Luke 23:35.

**Minds Stirred to Remembrance:** "I stir up your minds by way of remembrance." 2 Peter 3:1.

**Under His Shadow:** "I sat under his shadow with great delight." Song of Solomon 2:3.

**Returning to Our Rest:** "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Psalms 116:7.

**A visit to Calvary:** "And sitting down they watched him there." Matt. 27:36.

**Consecration:** "But first gave their own selves to the Lord." 2 Cor. 8:5.

**A Joyful Approach:** "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." Psalms 42:4.

#### Empty Places at The Lord's Table 449

"David's place was empty." 1 Sam. 20:25.

I. Some absent who might be expected to be present.

1. Children of good parents.

2. Hearers of the word.

3. Those who have proved the vanity of the world for themselves.

II. Some apparently absent who are really present.

1. The timorous and fearful.

2. Those whose love is greater than their hope.

III. Some present who ought to be absent.

1. Hypocrites.

2. Schemers.

IV. Some absent on the most frivolous excuses.

1. Nothing worth hearing.

2. Inconsistencies of other people.

#### Communion 450

"This do in remembrance of me." 1 Cor. 11:24.

These words were uttered by our Lord in the most solemn and yet the sweetest service that he had with his disciples. Jesus had borne many things and had faced all manner of trials and sufferings, but could not bear to be forgotten. He wants to be remembered.

I. In what he wants to be remembered.

1. Not so much in his deeds of kindness.

2. Not so much in his social endeavor.

3. Not in his miracles.

4. But in his death and what it meant to all.

II. The spirit in which he wants to be remembered.

1. The spirit of love.

2. The spirit of obedience.

3. The spirit of progress and conquest.

III. What he gave us to remember him by.

1. Bread. The staff of life. Broken bread. Broken body. Life-giving.

2. Wine, The blood of the grape. The poured-out wine, the spilled blood of Christ, the life-giving blood.

These two emblems of life he gave that his disciples should remember his death till he came again.

#### Value of the Sacrament 451

How much does the communion service mean to me? The question is prompted by reading the account of Lucy Larcom's feelings, as given in her biography, when she knelt in the chancel of Trinity Church, Boston, and received the sacrament for the first time after a lapse of years. Of a naturally devout temperament she yet withheld herself from fellowship with the church until late in life, and then she says: "I have been in a false position all these years—I see it now. It does mean something to name the name of Christ in the presence of his people, as one of their company." From that time onward the communion season grew increasingly dear to her. But is the



service not losing something of its impressiveness in these days when emphasis is laid so strongly upon the active side of Christian life? It is not unusual for church members actually to forget when communion Sunday comes around. Let us see that the young people in our homes and Sunday School classes do not lose their sensitiveness to this most tender and spiritually uplifting ordinance—*Congregationalist*.

#### Keeping the Feast 452

A saint of modern times notes in his Journal, "Lord, I touched the hem of thy garment today in taking the bread and wine; surely, there will be health flowing forth." "Giftless we come to Him who all things gives, And live because he lives."

We eat the bread and drink of the cup; and the food is customary and familiar.

It was scarcely so with the Passover, the Jewish festival which the Supper superseded. Special preparations were made for it. An elaborate ritual was gone through. The fare was not that of every day. The paschal solemnity was separate, distinctive, Hebrew, intended to recall a great deliverance in the annals of one chosen race. But what is simpler than bread and wine? and what more universal? This is food with which men everywhere are acquainted. It symbolizes the good news that Christ is hemmed in by no restrictions. Tides of his mercy have overflowed the barriers of Judaism. The table of his bounty is spread for all.

And if he is for each man, woman, and child who will take him, he is level to the appreciation of each. Of course, there are depths in Christ which the plummet of sages cannot sound, and heights which the most adventurous speculation cannot climb. But his best things, his power to save us and his love to make us his own, are for the poorest, the weakest, and the lowliest. We discern at once the worth of his gifts, and feel immediately the pull of his invitations. He is the Food that has an instantaneous appeal.—*Rev. Alexander Smellie, D.D.*

#### "This Do" 453

The Saviour said, "This do." We have no choice. We have the direct command of him whom we are professing to obey. He says distinctly and authoritatively, "This do." In the face of this direct command, can we be indifferent, negligent, or lacking in obedience? There are some among us who explain away by a kind of sophistry the need and practice of communion, and yet call themselves Christians. The Saviour distinctly says, "This do," yet they explain it away and refuse the Holy Communion. Others are careless in the celebration of this sacred feast, and go for months and sometimes years without obeying this important command. Let us hear and heed our Lord and Master as he says to all the Church, "This do."

#### In Remembrance of Me 454

Every time I read the account of the institution of the Supper in Luke, and in Paul's letter to the Corinthians, I am more and more impressed with the intense personality of the Saviour's ideal. He did not tell his disciples to meet together and

commemorate the establishment of Christianity. He did not make this new passover feast as the memorial of deliverance, like that of the old dispensation. No, he sought to gather at the Supper, whenever celebrated, in all time, the thoughts, the affections and the hopes of the celebrants around himself.

#### Communion Meditation 455

We approach this table to give witness of our continued and abiding faith in Christ, and to renew and strengthen that faith.

There are various kinds of faith as various as the kinds of men and women and children holding them. There is for instance the faith of mere ignorance—of those who trust because they have never seen the difficulties.

There is a somewhat famous piece of statuary, Donatello's David. The boy stands with his sling in his hand, the giant's severed head at his feet, his face raised as if listening to the cheers of the mighty host of Israel applauding his amazing achievement. But the features, the form, are only those of the raw shepherd boy from the hills; and the significance of the statue is, that here is the mere boy who, through ignorance and inexperience, knew no better than to trust the Lord, and therefore has done the great thing which the wise and daring warriors dared not attempt.

Then there is the faith of temperament and training.

Then there is the perplexed and struggling faith which finds its echo in one of our noblest hymns:

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within and fears without,  
Oh, Lamb of God, I come.

Such was the distressed father bringing to Christ the epileptic son, All that we need in the way of faith is that which suffices to bring us to Christ. It matters not by what process we attain it, nor with what difficulty or with what struggles we retain it. If it brings us to Christ, that is enough.—*A. E. Wilkinson.*

#### The Lord's Supper 456

The Lord's Supper is at once a Memorial, a Covenant, a Communion, and a Call to Separation. Or you may make it alliterative for easy remembrance. It is a commemoration, a communion, a consecration. In it we remember Christ, we commune with him and one another, and we consecrate ourselves afresh to his service.—*H.*

#### God Speaks in the Communion 457

S. D. Chambers says: "We once had a trained nurse in our home taking care of a sick woman. She was very fond of her patient and extremely anxious to please her and to see her recover. All day long she would attend to her duties and then lie down at night to rest. What I noticed especially was this: her ears were always open for the ringing of her patient's bell or for the sound of her voice. No matter what she was doing or what other noises were made, she could always hear the call that was meant for her."

Is not that to be our attitude toward the call of God? In the midst of all the noises that surround us, our ears are to be open for one special sound—the sound of God's voice.

And in this communion service are we not especially in that hearing attitude, in the attitude of attention? We desire to hear God speak.—*H.*

#### **"Sun of My Soul" 458**

"Sun of my soul, thou Saviour dear"—so we sing. He is indeed and in more senses than one the sun of our soul. Rev. Dr. John Woods says: "Tennyson was walking one day in his garden with a friend. The conversation turned to the subject of religion—a subject upon which Lord Tennyson was inclined to be very reticent. The friend asked him what he thought of Jesus Christ. The poet paused, pointed to a flower that grew by the path, and said, 'What the sun is to that flower, Jesus Christ is to my soul.' It was a beautiful answer. What the sun is to the flower Christ is to the soul that trusts in him. He is its light and its life. And perhaps there is no place where the disciple comes so near to the Master, and realizes so fully what he owes to his Lord, as at the holy communion, where he recalls the dying love of Jesus, where he remembers Gethsemane and Calvary, and receives the consecrated symbols of Christ's broken body and poured-out blood."

#### **Communion Attitude 459**

"Sweet the moments, rich in blessing,  
Which before the Cross we spend;  
Life and health and peace possessing  
From the sinner's dying Friend."

Dr. E. F. Hallenbeck tells us of the deep impression left upon his mind and heart by Rubens' famous picture of the Crucifixion, which he saw in the Royal Gallery at Antwerp.

"While I stood before it everything else faded from my vision. There are many figures in the painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on, I was riveted to the spot. And when at length some one reminded me that the moments were slipping by, and I went on to view some of the other pictures in those celebrated corridors, it was to have everything else blurred with the vision of that matchless face. In a little while I was back upon Golgotha, bathing once more in my Saviour's love."

In this holy communion well may we forget everything else and think what our crucified Saviour means to us.—*Rev. J. Y. Ewart, D.D.*

#### **Holding On or Passing On 460**

A little leaflet has been recently published based on the supposition of a man holding on to the cup, at the Lord's Supper, instead of passing it on. America has received it but has not passed it on: as she should. "The heathen are perishing for want of that cup, but we do not pass it on to them: is that right?"

"Drink ye all of it." The minister asked the usual question at the close of the communion service, "Have any been omitted?" There was

no audible reply, but to a woman there, like a flash, came a vision of vast multitudes of longing faces—millions upon millions stretching round the world—Chinese, African, Indian, with dumb lips, but saying with their reproachful eyes, "Yes, we have been omitted."

#### **Communion Expressing Love 461**

Dr. Dale, of Birmingham, once when in Australia, speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, said that he often felt inclined to say to his own people, "If you love me, tell me so." This speech reached England sooner than the speaker, and some months later, at the congregational "Welcome Home," almost the first object that met his eye was a large scroll, and these words, "We love you, and we tell you so." By observing the Lord's Supper we tell Christ that we love him. In the sacrament we receive, that is true, but we also give, we express, we tell Christ that we love him. Each time we come we express that love anew.—*H.*

#### **Communing as Covenanters 462**

"This is my blood of the new covenant."

We should go away from the feast as covenanters. We have taken the new covenant in his blood, and the holy sacrament will be fresh upon our lips; and there must be something about us akin to the Scottish Covenanters when they emerged from Greyfriars Churchyard, having entered into holy bond and covenant with the Lord. There must be something in our very demeanor telling the world that we have been at a great tryst, and our lives must be bravely, grandly quiet, confident in the glorious Ally with whom the covenant has been made. There must be nothing dubious in our stride.—*Dr. J. H. Jowett.*

#### **The Communion a Strengthening Meal 463**

We cannot always sit at the Communion table. We partake of the feast not as of a luxury, though it is that, but to give us strength to work. We think our Sabbath services, our prayers, our Bible readings, are our religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for his meals. It is for the work he does. The value of this Communion is not estimated yet. It will take the coming week to put the value upon it. In itself it counts little; we shall see what it is by what we shall be.—*Henry Drummond.*

#### **Preparation of Heart 464**

To benefit from this feast the only preparation we can make is preparation of heart. Greed and selfishness and self-confidence and cowardice are all out of harmony with the occasion and must grieve the Lord who, though unseen, spreads the feast and presides at it. Let us seek that heart-fellowship with him which his followers enjoyed after Pentecost.

When the great painter, Turner, was visited by two friends who had come to see his pictures, he kept these friends in a dark room for a short time



before he told the servant to show them upstairs to his studio. He then apologized for the apparent discourtesy by telling them that they had to have their eyes emptied of the common glare before they could really see the colors of his pictures.

Our hearts and minds must be emptied of the world before we can see God—hence the place to find him is not in the turmoil of the workaday life, but in solitude. It is well for us to prepare our hearts for the Communion service.—*H.*

#### **Deliverance, Safety, Fellowship 465**

All that was taught by the Passover is realized in the Lord's Supper and the death which it commemorates. Deliverance from bondage, safety behind the sprinkled blood, fellowship around the life-giver—all these the simple feast sets forth and confirms. Jesus is the host, we are his welcomed guests, and there is never any lack of provision at his table.

#### **Means of Grace 466**

Jesus has provided "means of grace"—appointed ways by which spiritual strength may pass from him to us. The Lord's Supper is one of these means. It has no magical virtue, but when approached in the right spirit it becomes a great refreshment and enrichment to our spiritual lives. Remembering Jesus' love, and the price he paid to show it, will make us tender-hearted, grateful, and courageous to resist evil.

#### **Experience At the Lord's Table 467**

What if the Master had left us without instituting this Supper? How many precious lessons and experiences we would have lost! The scene is a most beautiful one when, reclining at the table with those who had been his nearest followers, he tells them the meaning of his love and sacrifice. This experience may be ours when we meet at his table.—*Rev. John Timothy Stone, D.D.*

#### **ARBOR DAY 468**

Arbor Day is a beautiful national festival. It has come to be used partly for planting "trees of remembrance" in honor of the heroes of the Great War. As ministers we ought to make more and more of this day in church and Sunday School.

Arbor Day was first suggested by Hon. J. Sterling Morton, of Nebraska City, who at a meeting of the State Board of Agriculture held at Lincoln, Neb., January 4, 1872, introduced a resolution setting apart for tree-planting throughout the State the tenth day of April of that year. On the adoption of the resolution prizes were offered to the county agricultural society and to the individual who should plant the largest number of trees. More than a million trees were planted on that first Arbor Day. The next Arbor Day was April 3, 1874, proclaimed by Governor Furnas of Nebraska, and in 1885 the State Legislature set apart Mr. Morton's birthday, April 22, as permanent Arbor Day, and made it a legal holiday.

Arbor Day, persistently observed in Nebraska, has done much for the State. Nearly a billion

trees have been planted, covering more than 700,000 acres. From being almost a treeless State, Nebraska has become one of the leaders in practical forestry, and in 1895 the legislature passed a resolution that Nebraska be known as "the Tree-Planters' State."

In 1875 Tennessee followed Nebraska, and also Kansas, another almost treeless State. Minnesota came the next year, its white-pine forests being in course of rapid destruction. Not till 1882 were more States added to the number—North Dakota and Ohio.

In Ohio that year, at Cincinnati, Arbor Day was for the first time made a school festival, and the practice of planting memorial trees and groves was inaugurated. About twenty thousand children took part in that Arbor Day celebration, and there was a parade to Eden Park, where trees were planted in memory of distinguished men. There were singing and recitations, and the children put soil around the trees.

Largely through the efforts of Hon. B. G. Northrop, of Connecticut, this school celebration of Arbor Day spread over the United States. It was adopted by Ontario, Spain, Hawaii, Great Britain, the West Indies, South Africa, New Zealand, France, Norway, Russia, Japan, and China.

Arbor Day must, of course, be observed at different times, according to the climate. In the South it is observed early or late in the year, while in the North the spring months are used. Two States, Alabama and Texas, have fixed Arbor Day on Washington's birthday. Jamaica places it on the birthday of Queen Victoria. By far the larger number of States—seventeen—celebrate the day some time in April. May is next in favor—eight States, and November next with five States, while February and March have four States each. In the remaining States Arbor Day is fixed each year by proclamation of the governor.

#### **Suggestive Texts and Themes 469**

**Trees as Good Citizens.**

**Trees as Friends and Protectors of All Wild Life.**

**The Forest as Nature's Workshop.**

**Nature as a Teacher:** "Come forth into the light of things; let Nature be your teacher."—*Wordsworth.*

**Nature's Various Language:** "To him who in the love of Nature holds communion with her visible forms, she speaks a various language."—*William Cullen Bryant.*

**Nature's Praise:** Psa. 35:13.

**The City With Trees:** "In the midst of the street of it, and on either side of the river was the tree of life." Rev. 22:2.

**The Unfading Leaf:** "His leaf shall not wither." Psa. 1:3.

**Firmly Rooted:** "And he shall be like a tree planted." Psa. 1:3.

**God's Planting:** "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." Psa. 104:16.

**The Good-News of Out-of-Doors:** "And the Lord took the man and put him in the garden of Eden to dress it and to keep it." Gen. 2:15.

#### Plans for Tree-Planting 470

Tampa, Florida, will plant a Road of Remembrance fifteen miles long to the boundary of that county, and the next county will continue it to St. Petersburg. In York, Pa., the women's clubs are planting twelve miles each side of that city along the Lincoln Highway. In Indiana the women's clubs are planting the section of the Lincoln Highway through that State. Each mile will be named after a famous son of Indiana. The first mile will be named the Schyler Colfax mile, but the trees will be named in honor of the county's heroes who answered the call of their country.

The same is true at Chattanooga, Tenn., where the National League for Women's Service is planting trees along the Dixie Highway. At Middletown, Ohio, another organization under the direction of Mrs. E. R. Hook will plant a part of the Dixie Highway. In Louisiana the Jefferson Highway, which leads from New Orleans to Winnipeg, has already been planted with victory oaks every forty feet of the distance of the road that extends through the state of Louisiana.

#### Registering All Trees 471

The American Legion in various states are all enthusiastic about tree planting. The American Forestry Association is registering all these trees in a national honor roll and wants to keep its records as complete as possible.

#### They Shall Be As Trees 472

A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms, and then weights its branches with fruits. For itself? No; for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn, and its branches are bruised and torn. It is stripped bare. But does it resent this cruel treatment, and refuse to yield fruit another year? No; next year it is more fruitful than ever.—J. R. Miller.

#### Hall of Fame for Trees 473

A "Hall of Fame for Trees" has been inaugurated by the American Forestry Association for the recognition of famous trees and the location of the largest shade tree in the United States.

An elm at Huntington, Indiana, long has been regarded as the largest shade tree in the country. This claim, of course, excludes the Redwoods of California. Now comes Dumont Kennedy of Crawfordsville, Indiana, with a picture of a tree on his property and the suggestion that it is larger than the tree at Huntington. This tree has a spread of 99 feet while the Huntington elm has a spread of only 75 feet. A tree at Framingham, Mass., also makes claim to being the largest.

#### A Forest Tragedy 474

He left his camp-fire burning to see if the look-out would pick it up.

He did.

He thought this would be a good test to see if the district ranger was on the job.

He was.

He wondered if a fire would burn very fast in the dry forest.

It did.

He thought he could get away before the ranger could catch up with him.

He couldn't.

He thought he could bluff the judge at his trial.

He didn't.

He wondered if the judge would have nerve to sentence him to jail.

He did.

We wonder if he will put out his camp-fire next time he is in the forest.

He will!—*Canadian Forestry Magazine.*

#### Historical Trees 475

When we are being urged to plant trees because of the shortage of lumber and print-paper, we think of the grand old trees we have known, and instantly decide that a tree is well worth planting because of its beauty and associations alone. Many of us hold sacred the memory of some tree because of the fun we once had among its branches, or the naps we enjoyed in its shade. It will be interesting to review some of our historical and famous trees.

The Charter Oak at Hartford, Conn., comes first to mind. It was supposed to be about six hundred years old when the commonwealth of Connecticut was established. This tree was blown down in 1856, but every particle was preserved and divided among the people of Hartford.

The Fox Oak at Flushing, L. I., was greatly revered by the Quakers, and was named for one of their leaders who preached under it. This tree fell in 1841. Its circumference was sixteen feet, and its age unknown.

The Emancipation Oak stands near Old Point Comfort, Va. It is thought to be from three hundred to five hundred years old. Under its shade the first class of emancipated slaves was taught by Miss Mary Peake; this was the nucleus of the Whittier school of today. It stands in the midst of a cultivated field, and is still in good preservation.

Penn's treaty tree was an elm. The treaty signed under this tree in 1682 is said to be the only treaty between the Indians and Christians that was never sworn to and never broken. The tree lived to be about two hundred and eighty-three years old, and its circumference was twenty-four feet.

Another historic elm is the Washington Elm at Cambridge, Mass. "Under this tree Washington first took command of the American Army." Thus reads the inscription on a granite tablet erected at its foot. The tree is enclosed by a circular iron fence, and everything possible is done to preserve its life.

General Gates' weeping willow was planted in 1790 on his farm on Manhattan Island. If it were alive today, it would stand at the corner of Third Avenue and Twenty-second Street in New York City. This tree was a shoot from the willow that Mr. Custis, Washington's step-son, had planted



at Abingdon, Va. Mr. Custis' willow was a shoot brought over the water by a young English officer, from the famous "Pope willow." The poet Pope had found in a package of figs the twig from which this willow grew, and had stuck it into the bank of the Thames at Twickenham.... This tree was the parent of all of its kind in both England and America.

The "spreading chestnut-tree" made famous by Longfellow was cut down in 1876. On the poet's seventy-second birthday the school children of Cambridge presented him with an armchair made from its wood.

There is an immense cypress in the Dismal Swamp near Norfolk, Va., which is called Washington's cypress. In 1763, when he was exploring the swamp with a view to draining it, he is supposed to have spent the night under the shelter of this tree.—*M. J. Trachsel.*

#### Canada's Medicinal Trees 476

All Canadians and many others have heard of the medicine, cascara, but all do not know that this is obtained from the bark of the cascara tree which is found growing on the Pacific Coast of this continent. Owing to the heavy drain on the stands of this tree in the Pacific States, British Columbia is now one of the sources of supply, and carloads of the bark are shipped out every season. In order that all citizens of the province who have to do with work in the woods may recognize this tree and know how best to conserve it, an illustrated pamphlet, written by Professor John Davidson of the University of British Columbia, has been issued by the Forestry Branch of the Department of the Interior.

#### Trees As Friends 477

Once when I was climbing the Ravensberg in the German Harz Mountains, my friend and I set out late in the afternoon, and an old man at the foot of the mountain strongly advised us against beginning the climb at that time of day. I laughingly said to him, "Why should we not climb? Are you afraid of the trees?" And he answered in great earnest, "Surely not, they are my friends, the trees." So in many lands trees were sacred. There was, to begin with, the wonder of the tree life which is so strong, so quiet, so venerable, and in a sense so personal. It is a solemn thing to plant a tree, and a still more solemn thing to cut one down. The very silence of a tree gives it a certain awesomeness and suggests that perhaps it has secrets that it could tell if it chose. Add to this the wonderful beauty of well-formed trees and you will easily understand the old man's words, "They are my friends, the trees."—*Rev. John Kelman, D.D.*

#### Sacred Trees 478

If you travel in Syria or in any other land near it today, you will see upon many trees great numbers of rags and little patches of people's clothes, torn off and stuck upon the branches. These are shabby relics of what was once a very rich and generous custom. The legends of the

Golden Fleece and the gold apples of Hesperides, point back to a time when costly offerings were hung upon sacred trees and when tree worshippers grudged nothing precious as an offering to their gods.—*Rev. John Kelman, D.D.*

#### The Trees Are God's Great Alphabet 479

The trees are God's great alphabet:  
With them he writes in shining green  
Across the world his thoughts serene.

He scribbles poems against the sky  
With a gay, leafy lettering  
For us and for our bettering.

The wind pulls softly at his page,  
And every star and bird  
Repeats in dutiful delight his word,  
And every blade of grass  
Flutters to class.

Like a slow child that does not heed,  
I stand at summer's knees,  
And from the primer of the wood  
I spell that life and love are good,  
I learn to read.—*Leonora Speyer.*

#### Salute to the Trees 480

Many a tree is found in the wood  
And every tree for its use is good;  
Some for the strength of the gnarled root,  
Some for the sweetness of flower or fruit;  
Some for the shelter against the storm,  
And some to keep the hearthstone warm;  
Some for the roof and some for the beam,  
And some for the boat to breast the stream.  
In the wealth of the wood since the world began  
The trees have offered their gifts to man.

—*Henry Van Dyke.*

#### Song of the Falling Leaves 481

In the tree tops overhead,  
Brown and gold and gold and red,  
Jolly little leaves at play,  
Swing and sing, the live-long day:  
One to begin  
Two for the show  
Three to make ready, and  
Four to go!  
"One!" They rustle to and fro;  
"Two!" They brighter, brighter grow,  
"Three!" They wait, poised on tiptoe.  
"Four!" They every one let go:

One to begin  
Two for a show  
Three to make ready, and  
Four to go! —*Dorothy Howe.*

#### Meanings in Trees 482

It should not be necessary to point out to American children the wonderful meanings that there are in the life of trees. Their own Dr. Oliver Wendell Holmes has done this already to perfection. He has told us of their hundred thousand whispering tongues, of the sweet meekness of huge things, of their patient posture and outstretched arms. He has reminded us of how nature dresses and undresses them like so many full-sized but under-witted children. He has

shown us the oak, supreme over all trees for sturdiness and conscious strength. It seems to defy the laws of gravity, sending out its branches at an angle which only very strong things could possible bear. Other trees either drop downwards or slant upwards, like the willows and the poplars. But the oak holds its arms straight out at right angles and seems perpetually to be saying to everybody, "See how strong I am."

Dr. Holmes also has reminded us of the age of the old trees, and he tells us of a wedge cut from one that had been blown down in a storm, on which he found that there were three hundred and forty-two rings. Each of these rings represents a year of growth, so that that tree had begun to make rings in the year 1510. You could find out the rings that mark the years of Shakespeare, Milton, Johnson, Napoleon Bonaparte, and as you watched them you felt how long a thing time is, and how short our own lives are at the longest. It is no wonder that Dr. Holmes calls trees by the quaint name of "wooden preachers." Indeed, there are many of the ordinary kind of preachers much more wooden than the trees, and there are countless sermons which any tree in the forest may preach to those who have ears to hear. And then at the end of the sermon you will look at the stately horse-chestnuts, holding their outspread hands over your head, whispering, "May grace, mercy and peace be upon you all."

The Old Testament suggested this beautiful imagery to Dr. Holmes. In it also nature was alive and intensely religious. There as you read, you find the forests clap their hands; and there is a beautiful version of the 65th psalm which says:

With flocks the pastures clothed be,

The vales with corn are clad;

And now they shout and sing to Thee,

For Thou hast made them glad.

—Rev. John Kelman, D.D.

#### Our Disappearing Forests 483

A report made to the Society of American Foresters by Gifford Pinchot, formerly Chief Forester of the United States, and twelve other experts, declares that "within less than fifty years our present timber shortage will have become a blighting famine." This startling statement has back of it the following facts.

The nation now has 500,000,000 acres of forest lands. Of this area, however, only 150,000,000 acres are old forest, and much of this lies far back in the mountains of the West, or in the National Forests, and is not commercially accessible. Moreover, much of this timber is old and deteriorating, and it is not growing. Of the 500,000,000 acres there are 250,000,000 acres from which the timber has been cut off, and 100,000,000 acres—an area more than three times that of Pennsylvania—that have been swept over by fire.

Four-fifths of the 500,000,000 acres is privately owned, and is being cut with no regard to the future. The remaining fifth is chiefly in National Forests, and they at the best can produce only about one-fourth of the lumber needed by the country.

On these 500,000,000 acres are standing today 2,500,000,000,000 board feet of timber, and from it we are cutting every year 100,000,000,000 board feet, only half of this being big enough to run through the sawmills. Over against this annual cut of 100,000,000,000 feet is an annual growth of only 35,000,000,000 feet—about one-third of what we are cutting! Besides, three-fourths of this annual growth will not make saw-timber, and we lose every year by fire out of this annual growth no less than 9,000,000,000 board feet. Altogether, we use every year four times as much lumber as the forests are making.

The Lake States used to be the greatest lumber-producing section in the world. Now they can supply only a small part of the lumber that they themselves need. The Northeastern States used to be able to supply themselves from their own forests, but these forests are almost all cut away. The Pine region of the South has been our great source of supply during the past two decades, but already there are in that region 75,000,000 acres of cut-over land, and within ten years three thousand sawmills will be obliged to go out of business. The Pacific Coast is our only remaining big supply of lumber, and that is at a great distance from the heart of the country.

#### FROM CHURCH BULLETIN

The following is on the first page of the church bulletin of the First Presbyterian Church of Duluth, Minnesota. Rev. George W. Arms is the pastor. Above the words is a picture of the church building.

#### MY CHURCH

It represents Christ's best gift to me. I have united with it in solemn covenant that it shall have my best in attendance, prayer, service, sacrifice, zeal, giving, patience, love. To be loyal to Him I must be loyal to it.

We think this a very suggestive motto for the purpose.

#### Just Let Go

You are weary with the cares of life,  
And your heart is sick and sore;  
You are tossed in a great tumult of strife—  
So why not just let go?

Let go of yourself and take his hand,  
For Christ is the one, you know,  
Whose grace all-sufficient is at your command—  
So why not just let go?

It is self that causes your troubles,  
Not your Lord who loves you so;  
In him all happiness more than doubles—  
So why not just let go?

—Rev. George D. Coffey.

#### A PREMATURE QUESTION

Tommy had been playing truant from school, and had spent a long, beautiful day fishing. On his way back he met one of his young cronies, who accosted him with the usual question, "Catch anything?"

At this, Tommy, in all the consciousness of guilt, quickly responded: "Ain't been home yet."



# Great Texts and Their Treatment

## FROM THE TOP OF THE TOWER

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Hab. 2:1.

It is said that one can watch the sunset from the ground floor of the Woolworth Building, then take the elevator to the top, 792 feet, 51 stories, and in 37 minutes see it set again. If he were there from sunrise to sunset his day would be about one hour and a quarter longer than at the base.

Habakkuk, the prophet, said, "I will stand upon my watch and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint." R. V. He soon receives the Lord's word to "write the vision, and make it plain upon tablets, that he may run that readeth it.

The Master, when he wanted to be by himself, and get a clearer view of the course he should follow, went up into a mountain. There he could feel above the details of his task, and be alone with his Father, his mind quieted, his faith strengthened, and his policy cleared. He came down to work ready and fit.

I. The base of the Woolworth Building is typical of common life. Broadway roars with the world's traffic. The throngs crowd and hurry. The air is foggy and dust-filled. The day is shortened, and life darkened with details and degradation. They who run in that environment cannot read the vision of the best that life has for them. Someone must show them. He who would show them must know something higher.

II. The top of the Woolworth Building is typical of the place of separateness and communion. The air is clearer, the day longer, the vision and outlook broader. One sees the far hills, the sunlit seas, the city as a whole rather than in detail. To tell the hurried, worried ones at the bottom that there is such a place and we have seen it, is a help to them. We cannot tell them unless we have been there and know.

III. This is a message to the minister, the church elder, the Sunday School teacher, the school teacher, the parent, the Christian leader in any place.

The Christian leader who is really to lead must have found some time and place where alone and aloft he frees his soul from stress and touches God. He must see life as God sees it, if he will help others to see it right and live it right. If he lives continually on the Broadway levels of life he cannot possibly help others to rise above those levels. It is faith that there are higher levels and that they are worth living up toward, if not wholly up to, that makes life worth while at all. It is his business to know those levels and help others to aspire.

IV. It is also his business to bring the spirit of

what he learns in communion with God down into those levels and make them cleaner and clearer. "Thy will be done on earth as it is done in heaven" is Christ's prayer. Industry, society, politics, education, international relations—Broadway, Main Street, whatever you please—need the transforming spirit of God and the reforming lift of faith. The truth of God preached and faith in God practiced is the leader's answer to their problems.

V. This makes the ministry the greatest task in the world. This makes the church the greatest institution in the world. But if worker and church lose the sense of the presence of God through neglecting the prophet's watchtower; if they substitute the device of the street for the power of the divine vision they will be the greatest failures in the world. They will deserve to the utmost the scorn of the world, and the rejection of their Master, and they will get both without mercy.—*Rev. H. H. Barstow, D.D., Auburn, N. Y.*

## SPRING-TIME SERMON

"The seed is the Word of God." Luke 8:11.

I. At least four things are essential to a good harvest:

1. First, good seed.
2. Second, good soil.
3. Third, good cultivation.
4. Fourth, a good season.

II. The farmer can provide all but one and he can help adjust himself to that one.

1. He can select good seed.
2. He can get good soil.
3. He can put the soil in good condition and cultivate and harvest his crops properly.
4. He must leave to the Lord the matter of rain and wind and sun.

5. But the farmer can minimize the loss of too much or too little rain or wind or sun by doing his best with seed, soil and cultivation.

Jesus spent much of his time in the open. He knew the farm, its people and problems. He drew many of his parables from them. Jesus keenly realized that even good seed sown in rocky or shallow soil would not produce a good crop. He knew that even good seed in good soil would not do well if weeds were allowed to get too rank.

III. We are all spiritual farmers.

1. We have all got the seed, "The Word of God."
2. We all may have the best soil, Christ within us.
3. We all may provide adequate cultivation in prayer and in obedience to him.

4. We cannot regulate the seasons—the rain and wind and sun. These are our environment. But whatever our environment, we may make the best of it if we have done our best with the other three, seed, soil and cultivation.—*Rev. William Smith....*

## THE STEPPING-STONE TO HONOR

"Sit not down in the highest room." Luke 14:8.

The man who tries to impress others with his greatness only reveals his smallness. The "great-soul" that e'er wore human form" never sought nor accepted any dignities or title of honor. Instead of trying to exalt his own reputation, he "made himself of no reputation"—took the very lowest place—"the form of a servant." We are proud because we are small. We dote on petty distinctions because not conscious of enough real worth to be recognized unlabeled. What distinctions or honors could have added to the luster of Jesus' transcendent greatness? Even in lowliest place and garb his greatness could not be concealed. It checked rude tongues, won the common people's hearts, forced the Roman officials to cry "of a truth this was the Son of God."—*Edmond Kerlin.*

## THE CHURCH BREADLINE

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because you saw the miracles, but because ye did eat of the loaves and were filled." John 6:26.

Bruce Barton, the writer, tells of "Millionaires in the Religious Breadline." We might go a little farther and say that the church breadline is made up not only of millionaires, but of people in all walks of life.

No one wants to be considered an object of charity—we do not want to be in the city breadline—and yet how many people really are in the "church breadline?"

Here are a few who compose that class:

I. The indifferent church member, whose name is on the roll, but who contributes only when he feels like it, and does not feel obligated to attend church regularly.

II. The regular attendant, who is in his pew every Sunday and then goes home. He feels obligated to go to church on Sunday, but it ends there. He does not feel that he has any responsibility for the welfare of the church—thinks it unnecessary for him to render any service in keeping the church alive or in developing the spiritual atmosphere of the community.

III. The man who complains if his children are not properly instructed in the Sunday School, but who does not recognize his obligation to help in the instruction of other children.

IV. The man who thinks salvation is free. He goes to church, but does not contribute, if he can avoid it. He does not want to pledge because, "It's nobody's business what he gives." He forgets that it is the Lord's business. He does not want to advertise his givings, and rightly so; he would be ashamed to advertise his small contributions.

V. These four are the most conspicuous in the church breadline because they bear, in one shape or another, the insignia of church membership, but there is another class to be found in the breadline, although usually they do not know it; namely, the class represented by the man who lives in a quiet, respectable, residential neighborhood, because it is so, and would live in no com-

munity without church influence, but who never patronizes the church or contributes to its support. He need not be a millionaire—he may be a pauper; usually he is neither of these. He is just a member of the average common class which makes up so large a percentage of our population. He wants quietude and respectability and is willing to pay for it, if he can not avoid paying. He pays for police and fire protection, but pays nothing for churchly atmosphere because no one compels him to pay it. He wants his wife and children to share the privilege of an orderly community, but so far as helping to maintain that atmosphere, he is willing to "let George do it."

During an Every Member Canvas in one of these choice residential districts before the advent of prohibition, a canvasser found a saloon keeper. He had a saloon in another part of the city, but was not willing to raise his children in that district, and brought them to a quiet, preferred community. Of course he occupied a foremost place in the church breadline—but there are others.—*Rev. J. H. Armbruster, Chicago, Ill.*

## HOW TO FISH FOR MEN

"For they were fishers," etc. Matt. 4:18, 19.

I. Improve your time. All being ready, put out your line at once, and keep it out every moment possible, as you cannot tell the minute when you may take a big fish. Only yesterday a young lady just converted wrote to me: "Do you remember in your letter to my brother urging him to a Christian life that you added, 'I think your oldest sister is a Christian?' That troubled me. I knew I was not a Christian, and I knew that I ought to be one." Keep out your line.

II. Be sure and keep your float whirling lively and bright. Make the truth fresh and attractive. Turn its bright sides to men's hearts. If you can add a bright feather from the wing of fancy, it will be all the better.

III. Row often over the same ground. The fish that is not quite ready to take hold this time round may spring for it the next. No matter if other more expert fishermen than you have been over the ground before you. God may give to those hitherto indifferent an eye to your hook. Be careful about saying: "There are no fish to be caught there."

IV. Be prepared for some disappointments. Now and then your hopes will be greatly raised only to be greatly dashed. You may reel a splendid fellow to the boat's side, and just when you are sure of him, off he will slip from the hook, and you will lose him. You will sometimes be sure a man is stepping into the kingdom, and the next you know he is in the deep water of worldliness or skepticism.

V. Finally, be patient. A fisherman's patience is proverbial the world over. You must learn to fish the whole day without taking a single fish, or even having a bite, and yet consider that you have had a good time, and go at it again, light and cheerful, the next day. Above all things, be not weary in well-doing if you would catch souls.—*Author Unknown.*



# HOMILETIC DEPARTMENT

Rev. Len G. Broughton, D.D., Rev. John Henry Jowett, D.D., Rev. Charles C. Albertson, D.D.,  
Rev. Benjamin Thomas, Rev. A. Russell Tomlin, Rev. Alfred Barratt

## The Power of Music

REV. LEN G. BROUGHTON, D.D., Atlanta, Georgia

Text: "And when they had sung a hymn, they went out into the Mount of Olives." Matt. 26:30.

I yield to no man in the world my admiration and zeal for music, especially good music. And while I am by no means a musical critic, and do not know anything about the science of music; I do not know the key of B from Z, or a flat from a sharp, yet I do claim to have some musical soul.

I know there are some positions in heaven that I shall not be asked to assume. I shall not be asked to direct a choir of Moses and the Lamb. I shall not be asked to lead the orchestra of glory. But when the great choruses and orchestras of heaven are rendering their best piece, I am going to venture the prophecy that some of you will see me sitting around with my soul aglow.

I like every instrument of music from the bagpipe of the Scottish highlander to the aeolian harp and the great organ. I would not reject one thing that God made, or man invented, that can make harmony in the soul.

But the thing I find myself most interested in is the Biblical history of music. The history of music is almost contemporaneous with the history of the race. If you will read the book of beginnings, you will find that it not only tells of the beginning of degeneration and regeneration, of the Sabbath, and of the family, but you will find that it gives us also the beginning of music. In the fourth chapter, beginning with the seventeenth verse, these words are found:

"And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methushael; and Methushael begat Lamech. And Lamech took unto himself two wives: the name of the one was Adah and the name of the other, Zillah. And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and pipe."

There is practically nothing more said about music until after the flood. Whether it was preserved by Noah and his family in the ark during the flood, we are not able to say. Shortly after the flood, we find it, coupled with singing, in connection with the controversy between Laban and Jacob.

By referring to Job's writings, we find the musical instruments that were used at that time. The names of three are given: the timbrel, harp and pipe. The pipe was a kind of wind instrument, from which our organ was finally evolved.

National Music had its beginning when Moses

and the children of Israel, after having passed through the Red Sea, celebrated their deliverance by singing. In connection with the rendering of the hymn by the great chorus, Miriam stood up and answered them:

"Sing ye to Jehovah, for he hath triumphed gloriously;

The horse and his rider hath been thrown into the sea."

As if Miriam stood before the people at some little distance, perhaps on an eminence, and sang these words as a chorus to the great hymn, and when she sang the chorus they caught up the verse.

With the introduction of schools for the training of the prophets, music was brought into prominence in the sanctuary. There were four of these prophetic schools, one at Bethel, one at Naioth, one at Gilgal and one at Jerusalem. In these schools, music was a part of the curriculum. The apostles were taught the music used in the service of the temple. I think it was no bad practice. Every school for the training of men and women for every department of Christian service ought to teach the music with which they are expected to have so much to do. Not only is this true of the school of the prophets, but schools of whatever kind. I do not believe today that there should exist a school, whether it be religious or secular, that does not give a prominent place to the training of people in music.

But if you will go with me to the temple in Jerusalem I think you will get the best idea of music in the Bible. David, who was a great performer and a sweet singer and a matchless composer, had an orchestra for leading the temple worship, with 4,000 pieces in it. He composed a chant to be accompanied by this orchestra of 4,000 pieces. I wish we had the tune to which they sang it. I should like to hear it sung in the great temple with its lofty walls and mighty columns and spacious courts. But Solomon, who tried to outstrip every other man, perfected music in the temple worship.

But let us skip over into the New Testament, to the story of the Prodigal Son. The father there represents to us our heavenly Father. When the prodigal son, in rags, hungry, careworn and discouraged, returns to his father's house, the father gave him a reception with music and dancing, not the dancing of voluptuousness, but the dancing of glory accompanied by music.

Then as the text indicates, when Jesus and his disciples celebrated that last blessed supper, and he looked out from that chamber to the cross, and

saw himself hanging upon the tree, it is said that they sang a hymn after the supper and went out. How much the singing of that song had to do with the calming of his spirit, and the steadying of his tired, wornout nerves, nobody will ever know.

Then in the case of Paul and Silas, when in prison at Philippi they sang hymns and prayed, the door of the prison was made to swing open, the stocks fell from their feet, the shackles from their hands, and they walked out.

Lastly, there is the glad hallelujah chorus heard by John upon the isle of Patmos, when the veil between him and the other world was rent, and for a time he beheld the inhabitants thereof.

What of the practical value of music?

First, in the national life of our people, may I say, that there is nothing that so serves the purpose of inspiring and welding a people of a nation together as their national hymn? Do you believe it? If you do not, go with me into some foreign land and experience what I have experienced under the strains of our national hymn.

One Saturday night, I was sitting in my room in a hotel in the city of Amsterdam, the northern capital of Holland. I was homesick and sad. There was not an American in the hotel, so far as I knew. While I sat by my window reading, I heard the strains of music. A company of American men and women, staying at the same hotel, while sitting on the veranda, broke out singing:

"My country, 'tis of thee,  
Sweet land of liberty."

It never was so sweet, I threw down my book; rushed across the hall; and in a short time was a part of the chorus.

It is said when the Japanese captured Metre Hill, that more than to anything else was the capture of that battery due to the singing of the national hymn of Japan. About half way up the hill, when the Japanese were being cut down like leaves, instead of giving the charge for an onward march the general in command took off his hat and started the national hymn. It was caught up by the army, and the men, with guns in hand and song in their hearts, climbed the cliffs and crags, and captured the battery.

As to the practical significance of music in religion, no man can do justice to that if he could talk a whole day. Music in religion! Where is there a man whose heart has not been touched by the strains of music? Once when at Northfield, Mr. Alexander was conducting a song service. He stopped in the midst of the singing of an old-time song, and said, "Brother, tell me what song they were singing when you were converted." One brother spoke up and said, "All hail the power of Jesus' name." Another, and another said this or that. They were getting up all over the great audience. I was sitting on the platform, and he turned to me and said, "What were they singing when you were converted?" I replied, "I will arise and go to Jesus." I believe the vast majority of men and women gave their hearts to Christ while they were singing some hymn. How could we dispense with singing? Why should we not lay stress upon it. Why should we not come

together to perpetuate the old-time songs under which the majority of the men and women who are in control of the kingdom of Christ, were converted?

Many years ago a temperance lecturer and preacher was traveling through Scotland. A man with his wife and boy came upon the train. The man was drunk and very ugly in his conduct. He abused his wife and cursed and swore. The temperance lecturer and preacher tried to quiet him, but he couldn't. Finally he began to sing to the old drunkard, and he had enough of something left in him to yield to song, became quiet and after awhile went to sleep. Occasionally he would wake up and begin to curse, and again the man would sing and he would quiet down. Thus he kept him quiet on the journey the whole day until he was perfectly sober when they reached his destination.

Several years afterward this same temperance lecturer was in Edinburgh, and at the close of his address a handsome man came to him with his wife by his side, extended his hand, and said, "You do not know me. I am now an elder in the great church over the way." The lecturer said, "Who are you?" "I am the man that was drunk on a train whom you kept quiet by singing. When I reached home that night I was perfectly sober, and the singing of your song just kept throbbing in my heart, I gave up to God, and I have been a sober man ever since." Then the lecturer said, "Where is the bright little boy that was with you that day?" Then the wife spoke up: "Mr.—let me tell you about him. That boy finished his academic training and is now in the university and is being trained for the ministry—Joseph is." "Thank God," said the lecturer.

But who is that "Joseph?" Come with me back a few years, for he is gone to the heavenly home now. We will take our stand close to Holburn viaduct, in London, and will see a great crowd of men and women and children passing along on Thursday at eleven, Sunday at ten-thirty and Sunday evening at seven. What a crowd! Where are they going? Who are they? Famous and unknown persons, the rich and the poor, all classes and conditions of men and women from all parts of the world. Where are they going? They are going to City Temple to hear Joseph Parker preach! Oh! the power of song!

---

### A COINCIDENCE

A little girl ran over to the neighbor's house calling, "I've got a new baby brother and he came on his birthday."

---

### SLEEPING THROUGH OR AFTERWARDS

To sleep through a sermon is at least not so serious as to stay awake through the sermon and go to sleep afterward. The first may signify a weary body; the second signifies a torpid soul.

There are more who sleep afterwards than through the sermon.



# Dives and Lazarus

REV. JOHN HENRY JOWETT, D.D., London, England

Text: "And there was a certain rich man," etc. Luke 16: 19-31.

I am always deeply impressed with the restraint of the parable of Dives and Lazarus. Dives is not arraigned in any violent accusation. He is not denounced as a miser, as one who kept a close fist in the midst of life's piteous pains and necessities. He was no Shylock craving for the last pound of flesh. There was nothing brutal about him. He did not deliberately spurn Lazarus from his door. He did not set his dogs upon him. He did not kick him into the street. Nothing of this sort is said concerning this rich man who was clothed in purple and fine linen and who fared sumptuously every day. He was not the dogged, determined enemy of Lazarus the beggar. What then? Just this: Lazarus had no part whatever in the rich man's life. To Dives, Lazarus was not in existence. Dives was soaked in negligence. He was oblivious to every Lazarus who begged his way along the roads. He was not aware of any world of grim necessity in which hungry men and women crouched in waiting for the crumbs which fell from the rich man's table. The sin of Dives was the sin of indifference. Dives was asleep.

I. What sent him to sleep? His money. But how strange and almost incredible is the conjunction! Here is a man who adds to his possessions and thereby lessens the range of his life. Here is a man who extends the circumference of his worldly estate and begins to die at the center. As his wealth expands, his soul contracts. As things are multiplied, spiritual vitalities are reduced. There is an increase in the means of living, and there is an impoverishment in life itself. In the south of France, in the districts where the attar of roses is distilled, a sleeping sickness is apt to take possession of the workers. The accumulation of vast masses of rose leaves creates a perfume which is so dense as to make the air very heavy, and it induces sleep. It is an opiate born of concentrated fragrance. And it is even so with the accumulation of riches. The gathered wealth is apt to create a heavy moral atmosphere, and the soul may go to sleep.

Can we trace the process of contraction? Can we see anything of the line of impoverishment in the life of Dives?

1. First of all, he began to make money, doors of opportunity began to open before him, and he was keen in vision and venture.

2. Then he became absorbed in the making of money. His interest was like some strong tree in a garden bed, which sucks up the nutriment meant to be distributed among many things. His quest of money absorbed all the nutritive and fertilizing energies of his mind.

3. The next step in the impoverishment was the contraction of his emotion. We cannot narrow our interests and keep a healthy breadth of emotional life. It is impossible to narrow the thought and at the same time enlarge the sym-

pathy. We cannot impoverish the thought and enrich the heart. And with the drying up of emotions there was another deprivation. Dives' discernments began to be dulled. We cannot lose fine sentiment and preserve fine sight. If our sympathies shrivel, we lose the soul's equipment by which we apprehend and appreciate the things of others.

4. Dives became more and more distinguished by insularity. He was a sort of small human island, self-centered, and all larger relationships were broken. As he increased in goods and piled up money, he became entirely absorbed in the material increase. His passion was as fierce as a leech that has fastened upon the veins. His nobler powers were narcotized by his possessions; a part of God's big world faded out of his sight.

I suppose most people read the parable of Dives and Lazarus with a feeling that it has no application to them. We have a very easy way with all parables which refer to rich men. The majority of us are not burdened with overmuch money, so we can just shuffle out of the application—and leave the Master's indictment to those who are rich. But we cannot dispose of Christ's teaching that way. Christ utters great principles which have many varied and far-reaching applications. His teachings are not like the street lamps of Great Britain during the war, the hooded lamps, not throwing far-stretching beams of light, but only illuminating little patches at one's feet. Christ's teachings are a brilliant unhooded lamp. It is very rarely that any one of his principles is a lamp for only one road. Its shining covers the entire district. And so it is in the parable, which unfold the chloroforming influences of wealth. There are other treasures besides money. Men who are not rich in money can be rich in other things, which are more precious still, and Christ's teaching unveils deadly perils which lurk in all forms of possession. Every sort of possession may act upon the spirit like an opiate, and thereby put its natural and appropriate sense of obligation to sleep.

II. For instance, this rich and ever increasing inheritance of freedom. I am a Dives in the precious possession of civil and religious liberty. Well now, this possession can act like a deadly drug. Before the great war broke out there was a Lazarus on the Congo, and we were asleep. There is a bound Lazarus in Armenia, and we are asleep. Yes, we can be drugged by our freedom, we can become insular by reason of our own expansion. And so the parable might read in this wise: And behold there was a rich freeman, clothed in purple and fine linen, and fared sumptuously every day. And there was a poor bondsman, named Lazarus, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table.

III. And there is the opiate of knowledge. It is a very precious boon. Wonderful lands have been opened to us in the realms of literature. Secret

veins have been exposed in wealthy mines. We talk of the pursuit of knowledge. The figure is suggestive of a hunt, and the exercise is bracing. But what gains do we make in the pursuit? Is there anything more prone than knowledge to create a cloistered selfishness and a self-centered seclusion? Yes, our studiousness can give us a cloistered life. We can retire into a detachment which is like the retirement into the cloisters of Westminster Abbey, where we shut out the noise and tumult of Victoria street. The pursuit of knowledge, the love of books and learning, can put a man to sleep, and the fine tendrils and mode of communion which relate us to the needy world are drugged into indifference. There is a Lazarus at our gate, lowbrowed, unilluminated, unknowing. He has no magic casement opening into realms of magic light. He wanders over no magic seas. He has no experience of enticing words, where strange bright birds on their starry wings bear the rich hues of all glorious things. There are still men and women who are immured, shut away from these things, knowing nothing of these wonderful worlds. And so the parable may read in this wise: Behold there was a certain rich man, rich in knowledge and the means of knowledge, and there was a certain beggar named Lazarus, laid daily at his gates, and desiring to be fed with the crumbs which fell from the rich man's table.

IV. And last I will mention the opiate of salvation. There are men and women who know God, who have seen this unveiling in Christ Jesus, who have tasted his love and grace, who have seen his light along the road, and who have been delivered from their fears. They surely are rich in their possessions that can scarcely be valued. We hear them sing of their possessions: "It is well with my soul!" "'Tis done, the great transaction's done; I am my Lord's, and he is mine!" "Love so amazing so divine, demands my life, my soul, my all." Surely this man is a Dives who has great possessions. Can his possessions act like a drug? Yes, there is a very deadly opiate which works in the realm of

religion. There is a narcotic which imperils a man even when he has been saved. It is a startlingly extraordinary thing. We can have knowledge of salvation and yet be drugged into indifference. We can have an insular contentment with the things of grace. The religious life can become a mere exercise in selfish suction. We can be regular at the services. We can put in no end of attendance at spiritual conventions. We can be perpetually absorbed in the pursuit of Christian truth and knowledge, and yet all these can act as opiates upon the spirit and make us oblivious of the tragic needs of others.

There is Lazarus at our gate, who knows little or nothing of the unsearchable riches of Christ. We can see this poor Lazarus in our own land. We can see him in other lands, in Thibet, in Arabia, in Mongolia, in the Soudan, in the vast tracts of China and India. And with all our spiritual riches we can be drugged, and we can be forgetful of their existence. If Lazarus gets a crumb of knowledge about the Christ, well and good; if not, well and good—that may be our condition. We may be in lotusland, the enchanted ground that can send us to sleep. And so the parable may read in this wise: And behold there was a certain rich man, rich in the knowledge of saving grace, and there was a certain beggar, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table.

So life is to be a contention, not only with the drugging influence of possession of riches, but with the drugging influence of possessions of every kind. We shall have to perpetually exercise ourselves to keep spiritually awake. We shall have to fight against insularity. We shall have to beware the sleeping sickness. We must keep in touch with the Lazarus who lacks the things which we have found. We must have communion with him, in thought, in prayer, in sympathy, in beneficence, in evangel, in service. There must be no gulf between us here, and then there will be no gulf hereafter.

## The Keeping of the Heart: Communion Sermon

REV. CHARLES CARROLL ALBERTSON, D.D., Brooklyn, N. Y.

Text: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

In the Holy Scriptures the term "heart" everywhere is used to represent the inner nature, the moral quality of man, the seat of purposes and passions, of loves and hates, of choices and determinations. In this sense it is used in the verse, "As a man thinketh in his heart, so is he." Perhaps the word character more nearly than any other stands for the whole content of the word heart in its biblical meaning. Character, it has been said, is what we are in the dark. Reputation is what we are in the light.

Reputation is precious—far more so than some people think. "A good name is rather to be chosen than great riches." It was "a decent respect for the opinions of mankind" that prompt-

ed the fathers of our Republic to explain their course in the Revolution. So, had this proverb said, "Keep thy good name with all diligence," it had been wise counsel.

But there is something worth so much more than reputation that the text advises us to keep it "above all other keeping." Indeed, the advice is even stronger than it reads with this phrase thus intensified. It is an exhortation to guard it above all other guarding. Then it must be either a treasure of which we may be robbed, or a disputed territory upon which an enemy looks for a chance to dispossess us. It is both. The heart—character—conscience—whatever we may call it—is at once a possession and a position, a treasure and a fortress; perhaps we do well to say it is a treasure in a fortress.



"Keep it," says the proverb. Give up all else, if necessary, but keep this; for out of it are the issues of life. Keep thy body, for out of it are the issues of health. Keep thy mind, for out of it are the issues of knowledge. Keep thy purse, for out of it are the issues of wealth. Health, knowledge and wealth—are not these the issues of life? We must find out how God thinks of life. How does he think of it? Look at Christ. Get his definition of life. It is not length of days. He threw away his life as a little thing. It is not culture. It is not houses and lands. He had none. The only tax he had to pay was a poll tax. What did life mean to him? It was a word as wide as humanity, as long as immortality, as high as heaven's Great White Throne. To him life had eternal meanings; life here on earth was in fact a "cross section" of eternity.

I. Out of the heart are the issues of life. Destiny is of the heart. How necessary then to keep it, to guard it. But we cannot guard it alone. Can one man guard the Kohinoor? A company of British guards is ever around the case that contains it, in the Tower of London. Great treasures must be greatly guarded. None of us can keep his own heart. Many have tried and failed. Out of our failures, or moral failures, we are driven to God. He is a great Keeper. That is one of his many names. Our hearts are among the things we commit to him "against that day." Against what day? The judgment day—the day that shall reveal the secrets of all hearts.

II. But a kept heart does more than commit itself to God. It subjects itself to oft inspection. It prays, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting." This word "search" is a very intense one. It means "to dig deep." Does God need to "dig deep" into our hearts to know us? No; he knows us inwardly and utterly; but we can know ourselves only by his searching. "In thy light shall we see light," says the Psalmist. "Know thyself," was the philosophical adage of Thales. How can we know ourselves so well as by subjecting ourselves to the searching light of God?

It is easy to deceive one's self as to his true moral state. There is a species of self-deception that has the quality of self-hypnosis. There was

Samuel Pepys, an officer in the Admiralty under Charles II. When he died, people said of him he was a good citizen, a faithful officer, a moral man of many admirable qualities. But he left a diary written in shorthand and a century and a half after his death it was decoded, and what a revelation it was! He had written down his secret as well as his open deeds, sparing nothing. He never meant that it should be read by any other eye than his own. He made bare his heart, and with all his estimable qualities as an officer of the Crown, his heart, as he reveals it, was both selfish and sensual. One cannot help wondering if ever he reviewed that record, and if so, how he escaped self-loathing and disgust. How mean and sordid it looks in print! He was a good reporter of his own inner life, but did he ever look at it with judicial mind? It is a good thing for us often to sit in judgment on ourselves. And this we can not better do than in the spirit that seeks to acquire God's viewpoint and God's judgment of the heart.

"There is now therefore no condemnation to them that are in Christ Jesus." No condemnation? That means no judgment! Is it so? Is our judgment day passed when we pass from death unto life in Christ? It is, and it is so because they who are in Christ daily submit themselves to God's judgment.

III. Is there any process so searching as that which attends the Sacrament of the Lord's Supper? It is in a sense an inspection. Here we present ourselves before the Great Commander. He knows whether we are in soldiery habit and soldierly attitude. He knows how adequately or inadequately we are equipped. To prepare for the Sacrament is itself a sacrament of heart-searching.

IV. But it is more than an inspection. It is more than a searching. This Sacrament, spiritually employed, is an act of heart-separation, of heart-cleansing. We bring here tempers we may keep with us; dispositions; prejudices, mental and moral obliquities. There is a sense in which the Lord's Table is a place of surrender. We may make it such today. We brought to this place burdens we should no longer bear, thoughts that are poisoning our lives, memories that "blight and burn." If we keep these, we cannot keep our hearts, and our hearts we must keep by God's help, and in Christ's presence, above all keeping.

## God's Call and Two of Man's Replies

REV. BENJAMIN THOMAS, Winburne, Pa.

Text, Matt. 21:28-32.

The parable of The Two Sons is the first of a series of parables which were our Lord's farewell address of warning to the Pharisees, as John, chapters 14-17, was his farewell address of comfort to his disciples. These parables seem to have been spoken on the Tuesday before the crucifixion. The strange shadow of the cross is over them and it should cause us to have a tender regard for these last conversations. The parable of The Two Sons

was aimed particularly at the religious leaders, whom Christ accuses of double-dealing because they had been attempting to say both "yes" and "no" regarding the baptism of John (verses 23-38).

The father in the narrative seems to be a small farmer, tilling his soil with the help of his family. The answer to the question Christ asks in verse 31 is self-evident. The first son represents the tax-gatherers and harlots; the second, the Pharisees.

I. God's call.—"Son, go work today in the vine-

yard." It was a teaching of the Jewish doctors of the law that there was a mountain of meaning in every word of the sacred Scriptures, and this is applicable to the words of God's call which are before us.

1. The call is personal. "And he came to the first, and said, Son." "And he came to the second, and said likewise." While it is the same call to everybody, it comes not in the mass but each one is singled out and spoken to individually. He speaks in a clear accent, and if we listen we may distinguish it from the world's tempting voices which fill the air. The God of Samuel still speaks to every listening child. The lamb in a large bleating flock knows its mother's voice. "And the sheep hear his (Jesus') voice: and he calleth his own sheep by name, and leadeth them out." God's calls are personal.

2. There is a note of tenderness in the call. "Son" is the first word in it. The position and form of the word in the Greek denote kindly address. Our nearest equivalent in English is child or dear son. Everything here is fatherlike. The father came. He did not send. God is our Father. Sonship is not incompatible with service. Service is its most living expression. This is in reality a test whether or no we are indeed the children of God. "Son!" No man ever works well in the Lord's vineyard, ever works at all until adoption takes place—until he becomes a son. It is a law of the kingdom, sonship first, then service.

3. It is a call to work. "Son, go work." True religion is a practical thing. The test of sincerity is not in words, but in deeds; not in profession but in practice. The Saviour's question is not, "What say ye more than others?" but, "What do ye more than others?" Let the answer be, "Here am I; send me." God offers this honor and joy to all his children. Work indicates that we have spiritual life; it is not the means of our becoming alive.

God's vineyard needs work. It needs our work. It is work at hand, at the door. God's vines touch our dwelling-place and their shoots twine around our very doors and windows.

4. It is a call requiring promptness. "Go work today." The call demands a cheerful alacrity. Today the Saviour calls. Now is the accepted time. Procrastination grows upon us in proportion as we yield to it. "Tomorrow" says the proverb, "is the day on which idle men work, and fools reform." God's call is, "Go work today."

5. It is a call to vineyard work. "Go work today in my vineyard." "By the sin of Adam we were

turned out to work on the common, and to eat the herb of the field; but by the grace of our Lord Jesus we are called again to work in the vineyard." A vineyard needs to be nursed like young children. We have the term "nursery" to designate a plantation of young trees, because the young plants need to have the tenderest of care. A rich crop rewards the vinedresser who is diligent.

The vineyard to which we are called is our Father's and ours. We are "workers together with God." He who does most for God does most for himself. By works of faith, and labors of love, and patience of hope, all men may perceive that we are indeed the sons of God.

II. Two of man's replies to God's call. Four replies are possible, of which two are simple, Yes and No; and two are double, No-and-Yes, Yes-and-No.

1. No and Yes. The first son very bluntly and disrespectfully said, "I will not." His reply was "No" without qualification. "But afterward he repented himself, and went." This is an explanation of true repentance. This son first disobeyed, then repented, changed his mind, and then obeyed. It was well that he changed his mind; but it would have been better had he never refused, and had gone to work immediately. There is no warrant here for "wild oats" in any shape. One will reap what he sows, with an increase. Therefore let us give a prompt and sincere obedience to God's call.

2. Yes and No. The second son said, "I go, sir," or rather "I, sir" (the verb is omitted in the Greek), a strong phrase for eager and full consent. He did not mean what he said. He never meant to go. His purpose was to get the approval of his father for the time being, and still enjoy his own pleasure. This son represents the Pharisees who sought to serve God and mammon. They made a great show of superior sanctity and were in the habit of politely saying, "Yes," showing their insincerity. They continually refused the call of God as presented by both John the Baptist and our Lord, while the tax-gatherers and harlots having said "No" up to that time, repented and entered the vineyard.

Here is God's call, "Son, go work today." Do you accept it? Will you close with the call? The church on earth, the angels in heaven, the Holy Spirit of God, all wait for the reply, "Yes, I do." Yield to God. He is a Friend. If a thing is right, do it. Ask for Divine help. "Faithful is he that calleth you, who will also do it." His promises are all "Yea" and "Amen" in Christ.

## Association and Assimilation

REV. A. RUSSELL TOMLIN, London, England

Text: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." Acts 4:13.

Here we have a clear illustration of the processes of assimilation that come about as the result of a

somewhat prolonged association. To live with people, to come frequently into their company, especially if they possess strong individuality, is often to become like them. The association institutes a process of absorption.

So in our text. Peter and John had so companioned with Jesus Christ, that even their



adversaries saw in them a fraternity of spirit, a likeness only traceable to their association with their common Lord and Master. Let us see the forms this assimilation may take.

**I. Boldness**—"When they saw the boldness." There was evidently a courage in Jesus Christ that these men mirrored forth, a courage which being mirrored, led their foes to tell that certainly they had been with Jesus.

Association had made them "bold." That fellowship with Jesus imparts boldness may not be the general conception, but it is the true one. One has postulated of it physical or military courage. "Assuredly," says one writer, "no man can so well display the soldier's courage as he who, having committed himself to God's care, is conscious that nothing can happen to him without his permission, and that should he die on the battlefield, he will pass from thence to heaven."

But we may postulate more than that. Of this association, "moral" courage will be born. This was particularly the case with Peter and John. Filled with the boldness of their Master, they could face anybody or anything. It is the righteous man, the man who lives with his Lord, and carries his spirit, who is usually the bold man.

**II. Joy**—Association with Jesus will assimilate "joy" into our lives. "They have been with Jesus, that is why they're glad." The truly joy-filled Christians are those who really associate with Jesus Christ. "Do you know what would fill our

churches?" asked a farmer of Dr. Guttery. "No, what?" came the reply. "If the people who'd been to worship looked—*Looked*—as if they had had a good time." F. A. Atkins was walking along the sidewalk in a New York street, noting the people as he went. Some looked utterly weary of life, others hard, arrogant, fretful, careworn and crushed. He saw crowds of easy-going, purposeless people, looking intensely miserable, a multimillionaire included. Then, he adds, he saw a change. He met a stream of people, serious, yet sunny, with a glow of victory in their eyes, and of invincible serenity. Then he discovered the secret. They had come from Fifth Avenue Presbyterian Church! They had been with Jesus, and had caught that joy that becomes the Christian's strength.

**III. Christian Fragrance**—To keep company with Jesus is to catch his spirit, the spirit of fragrant love, gentleness, charity, sweetness, goodness. How apt is that Persian fable just here, of the lump of clay redolent with the perfume of the rose. How had it become so redolent? It had been "living" with the rose. And the last verse shall point the moral.

"Meet parable, for will not those  
Who live and dwell with Sharon's Rose  
Distil sweet scents on all around  
Tho' poor and mean themselves be found?  
Good Lord, abide with us, that we  
May catch those odors sweet from thee."

## Living without Fear: Sermon for Children

REV. ALFRED BARRATT, Sycamore, Pa.

Text: "I will fear no evil, for thou art with me."  
Psa. 23:4.

If every boy and girl could really and truly feel the presence of their loving Saviour with them every moment of the day and every step of the way, then under all circumstances they would fear no evil. It is in times of sorrow and pain that boys and girls often get afraid.

A little boy who was only seven years old fell into one of the deep excavations for the New York subway one day, and was taken bruised and suffering to the nearest hospital. When the doctor began to examine his injuries little James took a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel better then." "All right, you may sing," said the doctor, and James began. So brave and sweet was the childish voice that after the first verse there was a round of applause from the listeners. As the doctor went on with the examination the boy winced a little, but struck up his singing again. The nurses and attendants hearing the sweet clear voice gathered from all parts of the building until James had an audience of nearly one hundred. Through all the pain of the examination the child never lost the tune, and everybody was glad when the doctor announced, "Well I guess you're all right, little man, I can't find any broken bones." "I guess it was the singing that fixed me," said

James. "I always sing when I feel bad," he added simply.

It is a wonderful thing to be able to sing when we are feeling discouraged and blue. But we cannot sing with a light heart unless we have confidence in our heavenly Father. Confidence in God is the secret of a real happy life, and it helps us to live without fear.

Two boys were once talking together about Elijah's ascent into heaven in a chariot of fire. One boy said, "Wouldn't you be afraid to ride in such a chariot?" "No," said the other, "not if God drove."

There is nothing to fear when Jesus is near. God is driving the chariot of our human life. He is directing our path, and the reins are in his hand. Let us not be afraid when the path is dark and sometimes dreary. Let us believe in his leading, and hope and trust in his love and power. Then no evil can befall us.

Several years ago a sea Captain who was commanding a sailing ship between Liverpool and New York on one of the voyages had all his family on board with him. One night when all the passengers were fast asleep there arose a sudden storm which came sweeping over the waters until it struck the ship and threw her almost on her side, tumbling and crashing everything that was movable, and awaking the passengers, filling them with

fear lest they were in danger of losing their lives. Everybody on board was afraid and many of them jumped out of their berths and began to dress. The Captain had a little daughter on board. She was just eight years old, and the storm awoke her with the rest. "What's the matter?" cried the frightened child. They told her a storm had struck the ship and they were all in danger of being drowned. "Is father on deck?" she asked. "Yes, father is on deck," they replied. The little girl dropped herself on her pillow again without a fear, and in a few moments was fast asleep, in spite of the howling storm. She had confidence in her father because she loved him.

Isn't it wonderful to have such confidence in our parents. Boys and girls, remember this will

you the very next time a storm comes across your pathway that there is no need for doubts or fears, because your loving heavenly Father is on deck. Just when you need him the most he is always very near to you.

Let me close with these beautiful lines by Oliver Wendell Holmes.

"O love Divine that stooped to share  
Our deepest pang, our bitterest tear,  
On Thee we cast each earth-born care:  
We smile at pain while Thou art near.

Though long the weary way we tread  
And sorrows crown each lingering year,  
No path we shun, no darkness dread,  
Our heart still whispering "Thou art near."

## Looking Glasses On Mt. Tom

### *Sermon to Children*

REV. EARL H. THAYER, Springfield, Mass.

One day last Summer we went up Mt. Tom to get a better view of God's country. We looked out of the windows of the house there and saw the plains and streams and hills. The land before us was made more pleasing to look at by forests and the homes of people. We could not see as clearly as we would like but we found some things that God and man had made and looking through them we could see things that could not be seen before. After a time we looked about the room and discovered some looking-glasses. I stepped up to one and I saw a funny little fellow that looked like Van Loon and he looked like me and it made us laugh. Then I walked in front of another and I saw a fellow that looked like Mutt and he looked like me and we laughed again. I went around to another and there was a fellow that looked like Everett True and he looked like me. All these glasses made me look different but I was no different. It was the same me all the time. The trouble was with the looking-glasses. They were curved. One was bent in such a way as to make me look short and fat, another so as to make me look tall and thin and the other big and stout. The looking-glasses were bent and so in them I looked different.

There are looking-glasses everywhere. Did you ever look straight into the eyes of your friend and see yourself there? You seem to look all right there, but sometimes to others you look different than you are. If he is jealous of you he tries to make you feel small and funny by calling you a shrimp or something worse. You are no different; his mind is bent. He calls you names to make you think you are different. Sometimes when one hates you he calls you a Mutt to make you feel thin and silly, but if he hates you his mind is bent and he cannot see true. You are no different. Sometimes Mother calls you her big boy or her big girl when her mind is bent with pride, but you are no different. How people see you and what they call you does not change you. There is only one who sees you just as you are, and he is God.

You ought to try to please him. It is nice to please your friends, it is better to please mother, but it is best to please God. Jesus said, "I always do the things that are pleasing to him!"

#### It Isn't the Church, It's You

It isn't the preacher's flowery prayer  
Or the way the choir sings,  
Or the size of the coin your neighbor gives,  
Or the help your brother brings.  
It isn't the size of your favorite church,  
Or the cost of your favorite pew,  
Or the style of the clothes the members wear;  
For it isn't the church, it's you.

It isn't the way the work is done,  
Or the way the money's spent,  
Or whether the gospel's all brought in,  
Or whether there's some that's sent.  
It isn't the kind of creed they love,  
Or peculiar things they do,  
Or whether the doctrine suits your taste;  
For it isn't the church, it's you.

For a chain's as strong as the weakest link,  
And it breaks with a heavy load,  
But a church that's full of the links that pull  
Can level the roughest road.  
If you get in tune with the Master's will,  
With your heart and your labors too,  
You will love your church, though it has its faults,  
For it isn't the church, it's you.

—R. R. Newberry.

Seven Springs, N. C., Aug 26, 1922  
\* \* \* Enclosed please find my check for renewal for two years. I like *The Expositor* very much and think it is improving all the time.

Sincerely yours,

George R. Faw.



# Saving the Sunday Night Service

## *Some Practical and Efficient Methods Tested by Use*

REV. HARWOOD P. YOUNG, Woodward, Iowa

Indications are not wanting that church going as a habit is on the decline. Certain spasmodic interest in the habit is awakened during periods of revival interest, but the year-in and year-out custom of going to church which more largely prevailed among our fathers seems to have disappeared. We have also the strange condition in many localities, if not as a general complaint, the anomaly of an increasing church membership and a decreasing church attendance.

The most marked decline of church attendance is noted in the Sunday night service. In many churches where the morning hour of worship witnesses a large attendance, the night service brings out but a mere handful. Some churches have yielded to the inevitable and hold no evening service; while the custom of union services during the summer Sunday evenings prevails in other localities, the combined congregations being pitifully small.

If the Sunday night service is worth saving, it would seem that some effort should be made to overcome the condition that confronts the church in this particular. As one who believes in the value of the second service of the Sabbath, and one who has had for some years in his churches evening congregations rivalling in size, and even larger in numbers than his well-attended morning services, this pastor ventures to suggest a few methods by which this service may be brought back to usefulness and power.

Doubtless one cause of the decline of interest in the evening service is that much of the time it has been but a duplication of the morning service. It has died of monotony. The repetition of the same forms of worship and the same lines of thought has caused a mental rebellion on the part of the church-goer which accounts in great degree for his absence from the second service. And it is doubtful if two services of the same character are needed in one Sabbath. Someone has very truthfully said that the multitude are "soggy with sermons." Great artists have been known to play a tune on a one-stringed fiddle, but a preacher must needs be great indeed who can play two tunes on a single string.

The church that maintains an evening service which is radically different in character from that of the morning hour will find that the attraction of novelty will bring the people back to a second service, with many new comers added. The variety of approach makes it possible for the gospel story to be read with interest in the accounts of four different evangelists in the New Testament. It is not enough that the church shall present its message from the one view-point alone. Incidentally it may be mentioned that the variation of the method of the presentation of the gospel will be a restful change to the minister himself. Sermon themes that are outside the beaten path of the more formal discourse of the morning

service will stimulate the preacher to do his best, though his message may be more extemporaneous in delivery.

If the evening service is to be different, some features may be used which would not be fitting in the morning service. An informality which is pleasing to the young people and the average man of the street is secured by using a popular song book instead of the church hymnal. Let all "ah-mens," choir responses, processions, and responsive readings be eliminated. The formality of singing a hymn straight through may give way to the combining of two hymns together, the repeating of choruses, and the dividing of the congregation that each may sing a part of a line or a verse. An orchestra—even of amateur musicians—is a great help in the music. Effective solos of the more popular order of gospel music are especially taking, even to the untrained ear.

One prime factor in the use of music in the religious service is its appeal to the emotions. The successful evening service will endeavor to awaken the emotions and chain them with compelling interest to the preacher's theme in an effective way. The trouble with many of the church's efforts to approach the man of the world today is that we are leaving out the emotional element. The average man has much heart. Let the preacher recognize this, and his sermons will abound with incidents and stories, which will reach the hearer where the colder propositions of theological reasoning will fall short of the mark.

It is much better if the character of the service is not always known beforehand. The element of surprise may be effectively used. One pastor advertised a series of "Surprise Sunday Evening Services," with the promise of "something different every night." One evening soldier boys from a near-by cantonment were to speak; another, a reader from a Christian college gave appropriate selections; one evening a short prelude of religious pictures was given with the stereopticon; a prelude was given one evening consisting of gospel songs on a phonograph furnished by a leading business firm of the city.

The variety of opportunity which the Sunday night service presents for the enlistment of lay and local talent is almost unlimited. And each person who is enlisted to assist in the evening service will influence the attendance of some other person. One summer Sunday evening I stood before a record-breaking congregation, which gave the opportunity to preach to many who did not usually attend. How did it happen? I had arranged with the teacher of the kindergarten to bring her pupils to the church for a half hour prelude. About thirty of the little tots were there and under the direction of the teacher and her assistant delighted every one with their songs and exercises. All the parents of the little folks were there. Another evening I secured the

orchestra from the grade school to play a number of selections. The dozen or more boys and girls from the sixth, seventh, and eighth grades who made up the orchestra not only played for us, but they brought their parents to church as well. I endeavored to preserve the connection between the melodies of the hour and the gospel message by preaching on 1 Sam. 10:26—"Heart Melodies by a Master Hand."

Some of the best services have been secured by the use of local talent among the laity of the church. A Gospel team, organized among the men of one church, presented an effective service of short talks that always interested and uplifted the hearers. It was a very ordinary church so far as talent was concerned, where the men had usually taken a back seat and "let the women do the work." Though I had some hesitation in asking the men to speak they came loyally to the front—these men of varied occupations, a painter and paper hanger, a mail clerk, an editor, and a retired farmer—and their service was heartily appreciated, and a means of personal blessing to each participant. One of the most stimulating and helpful services of this character at another pastorate was conducted by five young people who had just come from a district young people's convention, with the request that they might "fill the pulpit."

Very attractive and heart touching services have resulted by the introduction of different speakers who have providentially been obtained for the service. A young railroad man who had just returned on a visit to his parents, told the simple story of his conversion in a Billy Sunday meeting in another city, to the large crowd of friends and neighbors who had known him as a high school boy in the days of his youth. His message gripped the hearts of the people, and one young man was converted that night who has since entered the ministry. At another time a converted opera singer told his religious experience and sang his songs. His earnest presentation was rewarded by the conversion of one man in mature life who became an exemplary member of the church. One of the most unique and telling addresses was by the chief of police of a large city on the subject of "Finger Prints." He illustrated the manner of making the prints and out of his experience with crime and criminals gave a message which could not have been delivered by the ordinary preacher.

It is often assumed by those who treat the subject of the Sunday night service that it should invariably be evangelistic in character, but I hope I shall not be deemed a heretic in disagreeing with this conclusion. It is doubtful if the service should ever be announced as an evangelistic service. It seems too much like attaching a placard to a carefully prepared hook, that all the fish may be informed—"This is Bait." It is indeed an approach to temerity in these days for one to announce a revival—it may prove to be only a protracted meeting. There is a special effectiveness in the unexpected attack in spiritual as well as carnal warfare, and the fact that it has been

so generally the custom to preach to the church in the morning service and attempt to make the evening service the only place of evangelistic appeal has possibly caused the man of the world to sit securely in his morning pew and pass the second service by, while many a churchman has excused himself from the night service rather than hear a profitless appeal to a congregation composed mainly of church adherents.

But if the evening service be not always directly evangelistic—though many times it should have the direct and individual appeal of the revival service—it must have the spirit of a large gospel pervading its year-round activities. Many themes of a social character which belong to the gospel of human brotherhood should have their presentation here. The social evil, the temperance question, plans for community uplift—these will find a place in the Sunday night service. And the approach to these topics will be the Christian approach, and the message will present the rule of Christ's Kingdom as the supreme power which is to adjust world wrongs.

The events of the day will furnish suggestive thought-paths for the minister's pulpit talks. When the electric light service of the city was temporarily out of repair, a certain pastor preached on "The path of the just is as the shining light." Another pastor, at the close of the state fair, which had featured very prominently the auto races, preached on "Back from the Races," using Paul's presentation of the ancient race course. On a night when a talented reader had given Van Dyke's "Other Wise Man" as a prelude, the pastor preached on "Folks Wise and Otherwise," with the parable of the ten virgins as a Scriptural basis. When a leading theater had presented in pictures Helen Hunt Jackson's "Ramona," I preached on the story the following Sunday night, giving a short synopsis and making a plea for home missions, and for the better treatment of the backward peoples of earth. When the play of Dr. Jekyll and Mr. Hyde was presented at a local theater, I found it effective to preach on the story and point out its moral lessons.

I do not decry the usefulness of the moving picture from a moral and educational standpoint. But for twenty years I have used the stereopticon in religious services, and have found that it has always helped in drawing the people, overcoming weather conditions and general apathy, and presented the gospel in a telling way to the good of old and young.

With the use of multiplied modern methods in rescuing the evening service from the monotonous repetition of theological formulas, and the enduing it with a new life and alertness, the manner in which we approach the task is full as important as the method employed. It will not do to allow a flippancy of spirit, a prayerless preparation or an appeal to material agencies to take the place of the due consideration of spiritual dynamics. We are still dealing with a religious service, and not a mere entertainment which is to delight the eye and ear and soon be forgotten. A co-opera-



tion of the leaders of the church should be secured by a full explanation of the plan and purpose of the new Sunday evening service. Then let the task be approached in the spirit and for the sake of the Master of Men, who was a most startling innovator in his own time—whose manner and

whose message was such a surprise, that many were compelled to say, "we never saw it on this fashion." When the problem of the declining second service is attacked with a versatility of method, and a virility of purpose, it may be rescued and brought to a place of influence and efficiency.

## The Growth of a Sermon

REV. A. WILLIAM LEWIS, B.D., Hay Springs, Nebraska

I have looked into "the workshop of a sermon specialist" with much interest, in the December and February issues of *The Expositor*. May I add a few suggestions for our "younger brothers?" I have been making sermons for over thirty-five years, and I have been finding out how little practical knowledge I secured from my theological seminary. After ten years of preaching I began to evolve a method for my sermons which I find most helpful. This method makes a sermon easily remembered, whereas many a sermon sparkling with epigrams and startling incidents is disjointed and readily forgotten.

Expository preaching has its place, and should have a large place. I make my exposition while I am reading the Scripture lesson. This makes it more interesting, if the remarks are brief and practical. A passage of ten verses so expounded is worth more than thirty verses read as most ministers read them. I am not going to elaborate this. I speak of it so that you may know that I do not banish exposition from my pulpit efforts.

If a sermon is to be a symmetrical growth it must come from one root. In a few cases it may be textual. Generally speaking the sermon grows out of a single idea in a verse. Thus one may preach a series of sermons from one text, though I would not do that consecutively lest the hearers might think I was preaching the same sermon. Often I keep my eyes and ears open for the greater part of the week to get a germ-thought suitable for the audience and adapted to the times. It may come as a flashlight from an old text, but it should be new enough to be interesting to everybody. For example, take John 4:29. The woman of Samaria, after being convinced that Jesus was a prophet, went to her people and said, "Come, see a man that told me all things that ever I did. Can this be the Christ?" A good theme in this is "Indorsing God's Checks." An American note in an outlying part of Ireland had to be indorsed by a small local bank before it was accepted as good money.

Having found our subject, we take that as a seed thought which is to grow up in mind and then on paper. It is one of the joys of my life to make these divine truths grow into fruitage. First I state the exact thought, as applied to our own times and our own circumstances; so that it at once touches the heart of the hearers. It is no longer a petrified fact of ancient history, but something that may become a part of our life. It should be explicit enough to be understood by all, but not long enough to be tedious.

In most cases I next expound the illustration of the seed-thought as found in the passages of Scripture, for sermons must grow out of the Bible. Yesterday morning I preached on "Settle Everything With Jesus," Mark 6:30. "The disciples came to Jesus and told him all things, whatsoever they had done and whatsoever they had taught." The basis of the structure is the impregnable rock of Scripture. The seed-thought is taken from the Bible granary.

Next consider a general truth that will include everything else you hope to say, the stem idea. We do not want to have a lot of suckers growing up around the main stem. Some sermons are the tangle of a jungle, all underbrush. The hearers get lost and bored. During the Week of Prayer I spoke on Faith Positive, John 11:42. "I knew that Thou hearest me always." The stem thought coming directly from the root is God answers prayer. You may elaborate that at pleasure against the claim of some scientists, falsely so called, who say that God cannot answer prayer because it would violate nature. This is absurd. Man can do this. How much more can God! Jesus in his miracles supplemented the laws of Nature. He made the water wine instantly, whereas the grapevine takes weeks or months. You may make this stem grow up straight as high as you wish, and as beautiful as the date palm.

The next thought growing out of this is that God is always near, always able, always willing to hear our prayer. Nothing is too big and nothing is too small for him. "I know that Thou hearest me always."

Now this stem branches out into every part of our life, physical, mental, moral, spiritual. Besides, it reaches out towards others. Jesus was not praying for himself. This should yield precious fruit, like the date palm.

This method gives ample scope for illustration and personal witness-bearing. The purpose of the sermon should be always to commend Christ to immortal souls, not to entertain and please people for a half hour. The sermon should grow in the mind and heart of the preacher first, so that he can get it to grow in similar manner in the mind and heart of those to whom he speaks, and then in their life.

The personality of the speaker has very much to do with making a sermon grow in the lives of others. It is not a lecture nor an essay. It is the outgoing of a living soul to touch the sensor nerves of other living souls, in such a manner that the motor nerves may also act. Personality is

partly a heritage; but it can be developed, like the sermon, by living close to Christ and incarnating his spirit daily. On the way to Emmaus the Resurrection Day the hearts of the disciples burned within them as Jesus talked to them, and opened to them the Scripture. We, too, may

make the hearts of others burn with holy enthusiasm; but it is only when we first have our own souls thrilled with the presence of the Holy Spirit. He touches the lives of others through us. "Ye shall receive power, when the Holy Spirit is come upon you."

## The Historic Church Year

REV. CLAUDE C. DIEROLF, S.T.D., Leacock, Pa.

The observance of the Sundays and Festivals of the Church Year is universal in the Lutheran and Episcopal Churches and also in parts of the Reformed Church. There is a growing tendency, however, in the other denominations of Protestantism to observe the great festivals, such as Christmas, Easter and Pentecost and the season of Lent, the six weeks which precede the Easter Festival. Churches are beginning to recognize the value of some systematic method of presenting the various events in the life of our Lord and are coming to realize that this can best be done by following the Church Year.

We are glad to note that the February number of *The Expositor* lays great stress on the use of the Lenten Season as an opportunity for renewed consecration and a deepening of the spiritual life of the people. Surely in this practical and materialistic age there is need of a calm and quiet study of the deeper things of life.

There is an inspiration in the thought that the great majority of Christian people in every land are hearing the same portions of Scripture read on a given Sunday and are considering the same events in the life of Jesus Christ, who is the center of our religion, worship and hope.

The Church Year begins with Advent Sunday, which is always the nearest Sunday to the thirtieth day of November. There are four Sundays in the Season of Advent. It is a time of preparation for the coming of the Babe in the manger at Bethlehem. Then comes the great Christmas Festival, celebrating the Nativity of our Lord. The Circumcision of Jesus or New Year's Day follows. Then the Festival of the Epiphany, when we think of Christ's manifestation to the Gentile world, the Gospel lesson for that day being the coming of the Wise men. Then follow two to five Sundays after the Epiphany with their appropriate Scripture lessons. Then comes the Festival of the Transfiguration of our Lord. This is followed by the three Sundays preceeding Lent, namely, Septuagesima Sunday, Sexagesima Sunday and Quinquagesima Sunday, meaning about seventy, sixty and fifty days before Easter. It is a preparation for the Lenten Fast. Then comes the solemn season of Lent, and yet, if properly observed, one of the most blessed and helpful seasons of the Church Year.

Palm Sunday, one week before Easter, is a day of inspiration and rejoicing. In many churches classes of young people who have been instructed in the fundamentals of the Christian faith are received into membership of the church by the

rite of Confirmation. The week which follows, called Holy Week, should be a time of special heart-searching and devotion. Special services are usually held each evening, culminating on Good Friday with its solemn observance of the Crucifixion of our Lord. It is necessary, however, for us to see the gloom and tragedy of Good Friday if we would enjoy to the fullest the gladness and hope and inspiration of Easter, the greatest Festival of the Church Year. For around the truth of the Resurrection of our Lord the whole of our faith revolves. As Paul said, "If Christ be not risen, then is our preaching vain, your faith is also vain, and ye are yet in your sins." The Easter Festival is the great climax of the Church Year and every Sunday is the "Lord's Day," a day of rejoicing, because Christ is risen from the dead. There are five Sundays after Easter before the Festival of the Ascension of our Lord. Ascension Thursday comes forty days after Easter and is of such importance that it should be more widely observed by the church.

Another great festival is Pentecost or Whitsunday, when we think of the coming of the Holy Spirit and the work of the Spirit in the church today. This is usually the occasion for the celebration of the Sacrament of the Lord's Supper. The Holy Communion should be offered on all the great festivals. From very early times Whitsunday has also been a time for the reception of members into the church. One week later we observe the Festival of the Holy Trinity, when this fundamental doctrine of Christianity is considered. God, being One, has nevertheless revealed himself as Father, Son and Holy Spirit. It is indeed a mystery as are the other great doctrines of our holy religion, such as the incarnation and the atonement. "The angels desire to look into it." After the Festival of the Holy Trinity we have about six months of what might be called the "feastless season" of the Church Year. The Sundays after Trinity contain no great festivals, but the Scripture lessons deal with the life and work of our Lord on earth and the various duties of Christians.

As we study the historic Church Year we are impressed by the unity of it. The Gospel and Epistle lessons, Chant and Collect all give voice to the main thought of the day.

There are many arguments in favor of following the Church Year and using the designated lessons at the main service each Sunday. The first thought that comes to the preacher is, "What shall I preach about next Sunday?" Often the



selection of a subject and text is a sort of a haphazard affair. If you follow the Church Year, you will be more systematic in the themes presented. You will search for your text in one of the lessons for that particular Sunday. You are not bound by any fast rule to do so. Local conditions may suggest the subject for any Sunday. But here you have something with which to start.

Then, too, pastors often will preach along certain lines because they are especially interested in a subject. If the proper lessons are used there will be a broader variety of subjects and the life of our Lord will be more fully treated. A rule for public

worship is, "Let all things be done decently and in order." The use of appropriate lessons for the seasons of the Church Year is in the interest of good order.

Not the least of the arguments for the use of the lessons of the Church Year is the consideration already mentioned, that the vast majority of those who confess the Name of Christ throughout the world are devoutly hearing the same portions of God's Word read each Sunday and are meditating on the same lessons of divine Truth. Thus, regardless of the denominational name by which we are called we can all worship God "in the unity of the Spirit and the bond of peace."

## Our Pastoral Clinic

### *Open to All. Send in Your Experiences and Suggestions*

#### FALSE DEPENDENCE ON THE MINISTER

A subscriber to *The Expositor* sends the following experience:

Strange to say, it is possible for people to place even a devoted pastor between their soul and Christ. It is always shocking and a source of great grief to the minister when he discovers such a case.

Several years ago I was asked by a member of my church, a young woman of about thirty years, to call upon her mother, who was, she thought, very dangerously ill. The younger woman had long been a member of the church and Sunday School was married and had several children, and was fairly educated and of respected character. The mother I had known for a good many years. She was not a member of the church. But she had been brought up in close acquaintance with religion and religious truths, being of sturdy Scotch-Irish stock. She had not been a very good woman, for she was somewhat too fond of whisky. This was her main fault, which had apparently grown upon her only as she had begun to grow old. It did not reach the point of her being intoxicated.

I found her very sick, but quite able to converse. She knew the Scriptures well, and asked me to read to her the ninetyeth Psalm. I did so, and then read to her the twenty-third. I then went on to present Christ to her in the very best way I could, and closed the call with earnest prayer for her, the daughter kneeling also at the bedside.

As I rose to go I had the consciousness that I had done the best I could to make a true pastoral call on a family that really needed the help. On leaving the sick room and stepping toward the door to take my leave the daughter followed me closely. She took my hand, and speaking low that her mother might not discover how ill she was thought to be, asked most earnestly: "Will she be all right now?"

I felt my heart sink within me; for it seemed a plain case of false dependence on a minister. That daughter seemed to feel that just because I had come, and had read the Bible and prayed—

had gone through an expected form of ceremony—that now I could declare her mother was ready for death—that she would be "all right now!"

I hope there was more to the call than that, and that more real good was gained. Nevertheless it is sad to think how easily the human heart puts dependence on anything besides the only Saviour of men, the Lord Jesus Christ himself.

#### THE PSYCHOLOGY OF AVOWAL

A pastor called upon a doctor in his parish, and said, "Doctor, I wish you were a Christian."

The doctor replied, "I am a Christian."

"I am delighted to hear that," answered the pastor. "How long have you considered yourself a follower of Christ?"

The doctor said, "I have been a Christian about six months."

"Six months!" said the pastor, "why have you not told some of us something about it, so that we might have recognized you as a brother in the Lord?"

"Well," said the doctor, "I was waiting until I had a genuine Christian experience. I haven't had any of the light and joy in my experience that I have been expecting to receive; and when it comes, I expect to go up to the church and tell the people of it."

"You will never receive it," said the minister, "until you are willing to confess Christ before men. Paul puts confession with the mouth as the very first thing for a man to do who desires to be a Christian. Now, doctor," he said, "I wish you would come up to meeting tonight, and take the first opportunity to rise and confess Christ as your Lord and Saviour."

"O, pshaw," said the doctor, "that would not make the least particle of difference to me. It might help some people, but I am not one of that kind, and I'm sure it would make no difference with me at all."

The pastor left him with another urgent word concerning the desirability of coming into God's kingdom in God's way. That evening, the doctor



# YOUR OPPORTUNITY

ONCE upon a time there was a wise old Duke who knew a thing or two about human nature. He caused a great stone to be rolled into the middle of the road and concealed himself in a nearby inn to see what would happen. Many men passed, but not one tried to remove the stone. They all turned out and went by until a new path was worn around the stone.

At length the Duke called the villagers together, put his own shoulder to the stone—which was lighter than it looked—turned it over, rolled it aside and took from a hollow a great purse filled with gold. Then he turned to the wondering, gaping crowd of villagers and said:

“The purse contains a thousand crowns. I put it here, knowing it would be perfectly safe. On it is written: ‘To him who moves the stone.’ You one and all turned aside rather than take a little effort to clear the obstacle out of your way. So the purse that might have been yours is still mine.”

## A Parish Paper is Your Opportunity


You can have a parish paper for a little trouble. The stone described above was lighter than it appeared. The same with a parish paper—it is easier to publish than you realize. A parish paper brings increased attendances, fuller treasuries—more pep in church work.

## Let Us Help You Remove the Stone

We will tell you how you can have a parish paper for your church without expense to you or the church. Our co-operative parish paper plan will solve all your problems.

If you are sincerely interested in advancing the material and spiritual interests of your church you should read the story of “How the Rev. Nelson Succeeded.” Send for it today. With it will be sent samples of Parish Papers, and full information showing how you can have a church paper without costing you one penny; shows how you can inform the community of your activities, and get people talking about your church, your work and progress.

Simply fill in the accompanying coupon, tear off and mail. The story of “How the Rev. Nelson Succeeded” will inspire you to greater activity. Send for your copy today.

Use This Coupon 

The National Religious Press, Grand Rapids, Michigan

Send me “How the Rev. Chas. Nelson Succeeded” and full particulars and samples of your Parish Paper, without obligating me in any way.

Name.....

Street.....

City.....

Ex. 4-23

(Please Write Plain)



came to meeting, and in the after service, when the opportunity was given, he was one of the first to rise and say, "I do accept Jesus Christ as my Saviour." As soon as the meeting was dismissed, he came rapidly to the front, and while a new light was shining in his face, he grasped the hand of his pastor and said, "It does make a difference; it does make a difference."

So it does make a difference. It makes all the difference between commencing the Christian life and not commencing the Christian life; between right and wrong; between yielding the will to God and continuing to live in rejection of the Saviour and the teachings of God's word.

### HOW HE WAS WON

A young man of my congregation called upon me in great agitation of mind. He said he felt that he was a great sinner, that he could not bear to live in the condition he was in, that his attention had been anxiously turned to the subject of salvation several times before, but he soon forgot it again and he was afraid it would be so now. Said he, "I have wanted to come and see you a good many times, but I never could make up my mind to do it till yesterday."

Because his attention had been arrested before and he had gone back to indifference, I aimed to convince him that his danger lay on that very spot and his only security was to be found in a full and instant determination to "deny himself, and take up his cross and follow Jesus Christ."

He left me, and such was my impression of his fixed purpose that I had little doubt or fear about the result.

On my return home after an absence of a few weeks he immediately called upon me. He came to tell me of his happy "hope in God through Jesus Christ my Saviour," as he emphatically expressed it.

Some months afterwards he united with the church. But in making, at that time, a statement of the exercises of his mind at the period when he first came to see me, he mentioned one thing which astonished, instructed and humbled me. After mentioning his anxieties, his sense of sin, and his interviews with myself, he added, "That day one of my companions spoke to me on the subject of religion. That determined me."

This was the turning point therefore. I thought he was "determined" before; he thought so; he appeared to be. Indeed I had rarely witnessed the appearance of a more full and fixed determination and it was the very thing which gave me such a confident expectation of his conversion. But I was greatly mistaken. His heart wavered and hesitated and hung round the world till one of his "companions spoke to him." That young companion was the successful preacher after all. Suppose that "companion" had not spoken to him; what would this young man have done? We cannot tell; but there is a high degree of probability that he would have done just what he had so often done before—would have quenched the Spirit and gone back to the world. Such companions are greatly needed.

Salvation ought to be urged upon the will, the choice, the "determination" of sinners up to the very point of their "receiving Christ and resting upon him alone for salvation as he is offered in the gospel." Such an urgency is never out of place. The will is wanting, the determination is wanting in every unconverted sinner, whether he believes it or not. The Bible has it right—"Choose ye this day whom ye will serve."—*I.S.S.*

### COUNTING THE COST

Text: "Which of you . . . sitteth not down first and counteth the cost?" Luke 14:28.

#### I. The Cost of the Kingdom.

1. Cost God an Only Son.
2. Cost Heaven a gracious presence.
3. Cost Jesus Christ Calvary.

#### II. The cost of acceptance.

- A. Loneliness. "Strait is the gate and narrow is the way which leadeth unto life and few there be that find it."
- B. Sensual pleasures. "Love not the world, neither the things of the world."
- C. The will. It must be surrendered completely.

#### III. The cost of rejecting.

- A. A self-centered, bestial life.
- B. A hopeless death:
  1. To ourselves.
  2. To loved ones who care and will mourn for us.

#### IV. The value of accepting.

- A. "A conscience void of offense toward God."
- B. A good name.
- C. Ability to serve and save others.
- D. Eternal Life.

—*Charles S. Bream, B. A., St. John's Evangelical Lutheran Church, Mt. Pulaski, Ill.*

### TEARS OF DEITY

Text: "Jesus wept." John 11:35.

#### I. A sublime sight. The Son of God brought to tears by the condition of humanity.

#### II. The awful cause. Unbelief:

1. Blundering on the part of his friends.
2. Deliberate and perverse acts on the part of scheming enemies.

#### III. Dare we "cast the first stone?"

For over nineteen centuries we have had indisputable evidence of Christ's Divinity. He said: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." And yet we are confronted by:

- A. National evils unrebuked.
- B. The Church's failure to:
  1. Co-operate whole-heartedly.
  2. "Preach the Gospel to every creature."
- C. Individual lack of complete consecration.

#### IV. The cure. "I say unto you there shall be joy in the presence of the angels of God over one sinner that repenteth."

—*Charles S. Bream, B. A., St. John's Evangelical Lutheran Church, Mt. Pulaski, Ill.*

# Prayer Meeting Department

## THE MID-WEEK SERVICE

### On the Way to Your Tryst, and Back

Call for some one who does not like to go alone, and so get a double blessing.

Pray daily for the meeting; seven times for it to once in it.

Talk up the meeting to every one you meet.

Never make flippant remarks on the way home about persons or parts taken in the meeting.

Greet your fellow members before or after the meeting; never whisper salutations after it has begun. Bring with your Bible a happy face.—*From a Pastor's Topic Card.*

### 1. THE BLESSEDNESS OF NEARNESS TO GOD

"It is good for me to draw near to God." Psal. 73:28.

The fact that we can draw near to God implies the fact that it is possible to be at a distance from him. It further implies that God is accessible. It implies also that the King of heaven and earth permits us special privileges. Though he is King and Ruler he is also "Our Father," and lets us into the sweet and dear relation of children.

I. Note that there are particular times and circumstances when it becomes most necessary for us to draw near to God.

1. When the soul is oppressed with guilt and feels the need of pardon.

2. In time of adversity. When poverty chills or depresses the mind; when sorrow threatens to overwhelm us; whenever the winds are contrary and the waves beat high we find it necessary to flee for refuge to God.

3. In the time of temptation. Satan desires to have us. He wants to "sift us like wheat." When the world fascinates and would ensnare us; when the cares of the world and the deceitfulness of riches threaten to annihilate the good seed of the kingdom; when the sirens would lure us to our death, it is necessary for us to keep near to God. Only so can we have sweeter music in our souls than that made by any siren charmers.

4. In seasons of bereavement. When other props are gone, how necessary it is that we draw near and lean upon God.

5. In time of old age. How sad it is to grow old without God. No life seems so utterly desolate and dreary as that of an aged person living without God and without hope in the world.

6. In the prospect of death. That of course is the time when above all others when it is most important that we draw near to God.

In all such times it is "good to draw near to God."

II. Notice, secondly, some of the advantages of drawing near to God. "It is good." How is it good?

1. How "good" the obtaining of pardon! This God gives when we draw near. "Oh, the blessedness of the man whose sin is forgiven, whose iniquity is covered!" To the condemned criminal is not liberty good? To the pilgrim carrying a great burden of guilt is it not good to come near enough to catch sight of the cross and have the burden roll away?

2. How "good" the receiving of comfort and sympathy. These God gives when we draw near. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort thee." It is difficult to tell a physician when we are sick the fact of our pain. But when we are in trouble God is even "touched with

a feeling of our infirmity." He enters into our sorrows with us, and so sympathizes with and comforts us.

3. How "good" also because drawing near arrests declension in our spiritual life. The tendency is like unto one rowing up a river. When we cease rowing we stop; and as soon as we stop we begin to float back. Drawing near to God rekindles love, awakens us to renewed effort and sets us forward again in the Christian life.

4. It is "good," too, because it is really pleasant. It is delightful to be near to God. The nearer we are the happier we are. The days when we have been nearest to God were the happiest of our past. It is good to draw near just for the sake of being near. It is strange that we ever go away from God when it is so "good" to be near.

\* \* \* \* \*

### II. LOSING FAITH WHEN THINGS GO WELL

"Because they have no changes, therefore, they fear not God." Psal. 55:19.

People say, "It is easy to trust God when things are going well with us." That is quite true. But let us not forget that it is a great deal easier to stop trusting God or thinking about him when things are going well with us and we do not seem to need him so much as in the hours of darkness. There is danger of losing faith when things go well. And it is this danger from uninterrupted prosperity the Psalmist is referring to when he says: "Because they have no changes, therefore, they fear not God." Certainly prosperity and untroubled lives have their own most searching trials of faith.

I. The disadvantages of having things go well.

One, as we have intimated, is forgetfulness of God. It is a strange perversity of human nature that we are so likely to leave God out of mind when things are going well with us, while we call upon him most quickly when in trouble. Another is pride and self-sufficiency. It does not take uninterrupted prosperity long to engender these feelings in most people. It takes a large measure of grace to successfully resist the tendency. There are diseases that are common to the north, the dark, ice-bound regions of the earth; but let us not forget that there are a great many more that belong to the tropics. It is not well for us to live always in the sunshine. At least, it takes more grace to live well there amid the added, though unseen, dangers. "Because they have no changes, therefore, they fear not God."

II. The advantages of having faith tested.

The Edomite saint must have looked into birds' nests when he used the comparison, "I said, I shall die in my nest." That is what a good many people say. They build each a nest for himself, and not for a summer but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. "As an eagle stirreth her nest"—she mixeth the thorny outside with the downy inside. So God by his testing providences makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to his care and guidance over untried ways. And so he brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a stronger grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proven



a man's salvation. Sickness has brought to many people their highest health. The uses of faith testing have been corrective, instructive, sanctifying, satisfying. The trial of faith is often "found unto praise and honor and glory." \* \* \*

### III. THE RELIGIOUS OPPORTUNITIES OF OUR BUSINESS

"As ye go, preach!" Matt. 10:7.

There is no real opposition between religion and business. Some permit their business to overwhelm religion, but they need not do so. It would be equally wrong for one to err on the side of being indolent. There is nothing wrong in work; neither is there anything wrong in leisure. The question is as to why we work and how we work and why we take leisure and how we take leisure. God has ordained labor for us all, and has so constituted us that we are better off when we are suitably employed. Work and worship are not opposed. The stream of life does not fork and religion run in one channel and labor in another. Our real duty is to be "not slothful in business," at the same time "fervent in spirit," thus "serving the Lord."

I. It is the duty of every Christian to preach. When Christ gave his commission, "As ye go, preach," he meant by it—as ye go, tell out the Gospel intrusted to you. And this he means all his followers to do without respect to where they are or what their daily employment. It is one of the hindrances of the Gospel today that there has come to be an impression that preaching is to be limited to men called and ordained and set apart to that work. Every Christian should be a missionary. Every follower of Christ should strive to lead others to him. God has called you and ordained you and sent you forth that you may bring forth fruit—fruit that shall remain—abiding results in his kingdom. We are each to be Gospel messengers, living epistles, known and read. Be assured that the commission to preach Christ is not restricted to any limited monopoly of men or of measures. It comes to every child of converting grace with the gift of that grace. No sooner does our Lord by his Spirit make you Christians than he bids you to become soul-winners also. "Let him that heareth, say, Come."

II. There are many ways of preaching Christ without choosing a text or standing in a pulpit. I am acquainted with a man who was converted before he ever heard a sermon. He is a poor German tradesman, brought up almost without the knowledge of God and without any habits of church attendance. His wife became sick. A Christian woman became interested in her. Through this woman others visited the invalid, giving her needed food and attention. Some of these women the husband would occasionally meet at his wife's bedside when he returned from work. He came in contact with those who had the Spirit of Christ. He did not hear the Gospel; but he saw it, and was won to Christ. In business, in society, everywhere we need more of these "living epistles," these "sermons in shoes." To every one of us our daily business, whatever it may be, offers unlimited opportunity and of the very best sort to preach the Gospel of salvation.

III. How very effective these ways of preaching are! Actions speak louder than words. A good life is an argument for Christianity sixty years long, and absolutely unanswerable. A consistent life is a power anywhere and everywhere. It is in the midst of life's busy activities, every hour of the day and every minute of the hour that people have chances to do this kind of preaching. He is the best preacher who lives best, who best embraces the opportunities for good that come in the midst of life's steady occupations. The religion that keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish—such a walk and conversation is a constant telling of the Gospel story, of the real good news to

men. "My brethren," said an old African preacher, "A good example is the tallest kind of preaching." And he was right. A noble, honest, godly life is the most convincing, convicting and converting sermon that ever was preached. Let us give suitably high estimate to the religious opportunities of our business and embrace these opportunities of making our lives a constant source of impetus to the kingdom of Christ. \* \* \*

### IV. THE REQUISITES OF STEWARDSHIP

"Moreover it is required of stewards that a man be found faithful." 1 Cor. 4:2.

That we are under stewardship for God is one of the most familiar and important teachings of the Scriptures.

1. The first requisite for stewardship is that we shall recognize that we are only stewards—in other words, that we shall recognize God's ownership. In one of his parables Christ tells of a certain householder who, going away on a journey, left his vineyard in the charge of husbandmen. In due time he sent to receive of the fruit of the vines. But in the householder's absence a certain sort of confusion had fallen over the minds of the men. They had grown grasping and insolent and blinded to duty. Through the maltreating of his messengers the question came to be one as to who really owned that piece of property. It became necessary for the lord to return, thrust the husbandmen forth from their superintendence and bring them promptly and severely to justice.

The meaning of the parable is plain. No matter what the vineyard represents, it is doubtless intended to cover everything of which any human being is put in charge by divine Providence—everything which can be registered in terms of earthly valuation—time, talents, education, social influence, wealth in all its varied forms, lands, goods, houses. The real question is, Who owns them? And the answer is that they belong to God. He never gave them. He puts us in charge of them. Hence comes our duty of recognizing ownership, of recognizing that we are only stewards.

II. The second requisite for stewardship is that we shall recognize the duty of fidelity.

1. That means, first, a firm adherence to the person of the owner—God. It means loyalty. It is required of us as Christian stewards that we be found faithful and loyal to our Master. The whole world joins in execrating a deserter. He is detested by enemy and friend alike. No one has any respect for the Benedict Arnolds and the Aaron Burrs. What is wanted is fidelity to Christ.

2. It means, secondly, careful and exact performance of the duties assigned us. It is required of a steward that he be found faithful. That means reliable in his work.

In a terrible gale in 1851 the beautiful lighthouse on Minot's Ledge, near Boston, was destroyed. Two men were in it at the time. A great multitude gathered on the shore waiting in anxious distress to witness its expected fall. But every hour the bell tolled the time, and constantly the light shone out into the darkness to warn the sailors from the dangerous spot. No wind could silence the bell; no wave extinguish the light. But at last one wave, one giant wave, mightier than all the rest, rose up and threw its arms around the tower and laid it low in the sea. Then alone was the bell silent. Then alone did the light cease to shine. Just such faithfulness to duty as was shown by those lighthouse keepers is the fidelity we should show to the duties God assigns us.

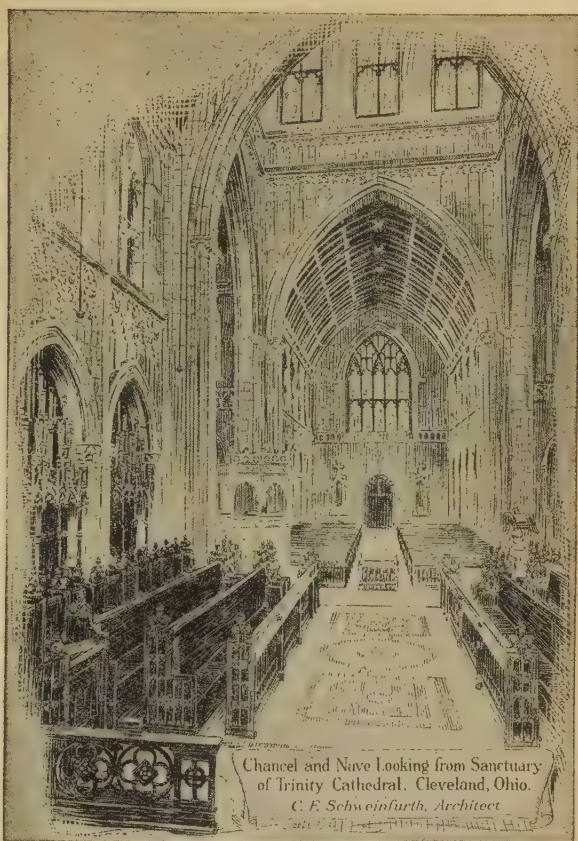
III. A third requisite for stewardship is the recognition of the duty of accountability. It is required of stewards that a man be faithful. He must give account, and he is expected to be found faithful. Another parable proves suggestive here. It is the one recorded by Luke of the unjust steward. Reported to his master

(Continued on page 866)



*Detail of Choir  
Stall End*

All of the elaborate wood carving in the cathedral here shown was executed in our studios.



*Chancel and Nave Looking from Sanctuary  
of Trinity Cathedral. Cleveland, Ohio.  
C. F. Schweinfurth, Architect*

## *Sermons in Wood*

IT is a well recognized fact that no material lends itself so effectively to the adornment of the church as beautifully carved wood. Some of the most interesting art treasures of the past are preserved in this expressive medium.

The giving to the church of a pulpit, an altar, a lectern, or other suitable fitment in carved wood, either as a

memorial or simply as a tribute to beautify the edifice, is an old and revered custom.

A recent publication of our Ecclesiastical Department is intended to show both the scope of our work and the wealth of opportunity for effective pieces of all kinds, available from our wood carving studios.

*This book will be sent upon request to those interested*

THE WOOD CARVING STUDIOS OF

# *American Seating Company*

NEW YORK  
675-119 W. 40th St.

CHICAGO  
1020 Lytton Bldg.

PHILADELPHIA  
250-K South Broad St.



# Important Recent Books

REV. I. J. SWANSON, D.D.

Your people need guidance in their reading and will thank you for telling them about the new, worth-while religious and other books. There are many advantages to the minister, and the Kingdom, in preaching to an intelligent, reading congregation. It spurs on the preacher to do his intellectual and spiritual best, thus developing him in preaching power and leadership; and on the other hand a thoughtful, well-read congregation grows under and is more responsive to such a minister's message and leadership. Keep yourself fit and fresh in mind and soul by reading some of the splendid books in this month's reviews.

We enjoy hearing from subscribers regarding their book problems, and are glad to give information about books, as requested. In our *Expositor* family we have a great fellowship of book-lovers. Write us freely about your book problems, addressing the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio; and be sure to enclose a stamp for reply!

**Being a Preacher**, by James I. Vance, D.D., 171 pp., Revell, New York. The James Sprunt Lectures, 1923, at Union Theo. Seminary, Richmond, Va. "The ministry is a poor business but a great calling," "Dr. Vance tells us. He magnifies the calling; unfolds "the worth to God and man of a preacher of the Gospel;" gives an analysis of the preacher and his message, his personality, and the preacher in action; and concludes with a study of the world's greatest preacher—Paul. A heartening and inspiring book.

**Jesus As Judged By His Enemies**, by James H. Snowden, 246 pp., The Abingdon Press, New York. Dr. Snowden develops a unique argument for the greatness of Jesus; namely, the testimony of his enemies. Everywhere Jesus silenced his accusers by his stainless life and the Divine authority and power of his teaching. The centurion's tribute at the cross, "Truly this was the Son of God," has become the conviction of uncounted millions. This book furnishes many striking themes for sermons.

**Recruiting For Christ**, by John Timothy Stone, 224 pp., Revell, New York. A new and revised edition of a work that every minister should "read, mark, and inwardly digest." If its spirit is imbibed, its methods of organizing the church for personal evangelism adopted, and the work followed up as directed, it will make the church a living force for winning and training disciples of Jesus Christ.

**The Apostolic Age**, by William Bancroft Hill, D.D., 386 pp., Revell, New York. Dr. Hill gives a graphic account of the early church as a great evangelizing force, and puts into it sufficient details of the life of such centers as Jerusalem, Antioch, Corinth, Ephesus, Rome, etc., to make clear and vivid the situation that confronted the church of that day. Dr. Hill also puts the N. T. books into their historical setting, thus making their interpretation clearer.

**The Infinite Artist**, by Frederick F. Shannon, 129 pp., Macmillan, New York. Ten sermons by this virile Chicago preacher, who followed Gunsaulus in the Central Church pulpit. His themes are: The Infinite Artist, The Larger Freedom, the Judgment of the Universe, The Iron Gate, The Supreme Originality, To Athens and Beyond, Housekeeping and Soulkeeping, New and Old, The Dreamer, and An Abounding Personality.

**The Church and the Ever-Coming Kingdom of God**, by Elijah E. Kresge, 316 pp., Macmillan, New York. The author is chairman of the Committee on Education of the Social Service Commission of the Reformed Church. An able analysis of the teaching

of Jesus on the Kingdom of God, which, Dr. Kresge tells us, Jesus described as "a social order that values man and his welfare above everything else," "a social order that embraces the whole of life," and which is to be established upon earth by the church, through the faith which Christ teaches and imparts. The church must preach the Gospel of social as well as individual salvation.

**Church School Administration**, by E. Morris Fergusson, 270 pp., Revell, New York. The author is an expert in Sunday School work. Out of his thirty-six years' successful experience, he gives a practical book on Sunday School administration, treating every phase of it—organization, curriculum, standards of teaching and goals to be reached.

**An Introduction to the Study of Mind**, by Walter Scott Athearn, 29 pp., The Westminster Press, Philadelphia. (Section 3 of "Teaching the Teacher.") These ten lessons on the mind, while necessarily elementary, are packed full of clear-cut definitions and descriptions of the mind. Teachers will find the book of practical help.

**The Drama of Life**, by Thos. H. Mitchell, M.A., 183 pp., Revell, New York. Shakespeare's "Seven Ages" furnishes the theme of this brilliant series of studies. Out of wide reading and deep reflection, the author gives a vital message on the meaning of life's various stages, with apt illustrations and quotations.

**Ancestral Voices**, by Rev. John A. Hutton, D.D., 263 pp., Doran, New York. The "Ancestral Voices" are those of Conscience and Faith which Western civilized man hears as deep undertones speaking to him from his racial past; and which in the end, in spite of the siren voices of materialism, he heeds and obeys. Dr. Hutton shows the weakness, as well as the strength, of Nietzsche's "Cry For Freedom," Tractarianism's "Cry For Control," and Chesterton's message to our time. Five great papers of the volume are on "The Sense of Sin in Great Literature."

**Messages From Master Minds**, by Rev. J. W. G. Ward, 310 pp., Doran, New York. Interpretations of the spiritual values of twenty of the great masters of English literature, among them being Shakespeare, Milton, Coleridge, Carlyle, Burns, Tolstoy, Emerson, Longfellow, Whittier, Holmes, and Lowell, with a brief biography of each author, exposition and quotation of his spiritual messages.

**The Winds of God**, by Rev. John A. Hutton, D.D., 104 pp., Doran, New York. "The winds of God" are those of the Spirit, refreshing and life-giving, blowing through the pages of certain great writers of the Nineteenth Century. Dr. Hutton discusses the relationship of faith to thought in the pages of these great Masters, whose messages are vital, and able to restore our "ancient peace of soul."

**Tennyson: How To Know Him**, by Raymond L. Alden, 376 pp., Bobbs-Merrill, Indianapolis. No better guide could be found to the appreciation of Tennyson than this volume. It sketches the life of this master poet briefly, but with an insight into his character and training that makes one see the real Tennyson. It treats of his lyrical poetry, his Arthurian epic, his interpretation of the new philosophic and scientific thought of his time; and shows the abiding value of his message by quotations from his poems.

**Carlyle: How To Know Him**, by Bliss Perry, 267 pp., Bobbs-Merrill, Indianapolis. Bliss Perry gives a fine interpretation of this mighty prophet and mystic of the last generation, of his theory of human life and conduct, and of the "gospel" of Carlyle, especially as found in his histories of Frederick the Great, the French

---

*“For thou knowest not what a day  
may bring forth” —*

A clear, concise statement of an obvious truth. Accidents strike without warning. Illness also comes when least expected.

Who can say with certainty “Tomorrow I shall be in good health?” Have you made provision for the loss such misfortunes would cause you?

If not, get acquainted with the low-cost insurance written by the Ministers Casualty Union.

Limiting its service to Ministers and Religious workers (the very best class of risks), it can insure for much less than standard rates.

The Union has now operated for 22 years with marked success.

26,000 claims have been paid to members—convincing proof that the M.C.U. is meeting a real need in an effective way.

Our policies were planned to help you. Write for information, or refer to application in March Expositor.

*A few days' delay may prove costly.*

---

## **Ministers Casualty Union**

**Minneapolis, Minn.**

I should like to hear further about your policies.

Name \_\_\_\_\_

Address \_\_\_\_\_

Exp. 4-23



Revolution, and Cromwell's Letters and Speeches. Reading Carlyle would put iron into the blood of our generation.

**Essays in Christian Thinking**, by A. T. Cadoux, D.D., 188 pp., Doran, New York. Eighteen thoughtful and candid essays by a liberal Christian who has discarded belief in miracles and the supernatural, if he ever held it. He discusses such fundamental problems as personality in God and man, miracles, inspiration, providence, prayer, the meaning of the death of Jesus, and the person of Jesus. He has faith in the divinity and the unique mission of Jesus.

**God's Better Thing**, Essays of Concern and Conviction, by Albert D. Belden, B.D., 243 pp., The Judson Press, Philadelphia. The threads which bind these stirring addresses together are a conviction of the need in our day for preaching the social as well as the individual Gospel, and a great concern to see it done.

**When God and Man Meet**, by Rev. William J. Young, D.D., 275 pp., Doran, New York. "The supreme hour of the supreme quest of the soul," is the hour "when God and man meet." Dr. Young develops this thesis in a most helpful way, giving us a guide to the practice of the presence of God, especially in public worship.

**The Fifth Horseman**, by Robert Hugh Morris, D.D., 160 pp., Revell, New York. We agree with Dr. Hill in his Foreword to this volume, that "these sermons are good examples of modern preaching at its best." The sermons are Scriptural, interesting, practical, and pointed.

**Seeing the Best**, by George W. McDaniel, D.D., LL.D., 167 pp., Doran, New York. Ten stirring sermons by one of our great American Baptist preachers, on such themes as, Seeing the Best, Missing One's Destiny, Christ and Women, The Historical Christ, Science and Faith, Preaching That Wins Men, Propagating Christianity, etc.

**Honest Debtors**, by O. P. Gifford, D.D., 248 pp., The Judson Press, Philadelphia. Eighteen sermons and six addresses by this distinguished Baptist preacher and platform orator. He is master of a terse and vigorous style, epigrammatic and impressive. The addresses are on, Is Life Worth Living? Character a Credit Man's Asset, Christian Science, Soul Winning, Adoniram Judson, Religious Liberty.

**We Are Here—Why?** by Emma Wadsworth Moody, 312 pp., Marshall Jones Co., Boston. Mrs. Moody holds that life is essentially spiritual, and everyone is charged with the duty of making the most of himself, physically, intellectually, and spiritually. She is catholic in her choice of teachers, who range all the way from Jesus Christ to Mrs. Besant. There are many fine things in this book, but its elaboration of esoteric teaching on astral bodies, re-incarnation, and Karma, lessens its interest for Christian readers.

**That Boy and Girl of Yours**, Sciology From the Viewpoint of the Family, by Wilbur F. Crafts, Ph.D., 432 pp., The Baker & Taylor Co., New York. This veteran reformer put the family and the church under obligation by this book, in which he pleads for making the home and neighborhood a rallying point for the spread of brotherhood, laying foundations for industrial and international good will and peace. Children should be taught "to go joyfully to school, church and work." There are about 200 pages of suggestions for forum discussions.

**The Religion of the Primitives**, by Msgr. A. LeRoy, 334 pp., Macmillan, New York. An important volume for all students of comparative religion. The author spent twenty years in Africa as a missionary, traveling across that continent from east to west, and from north to south. During his travels he noted the religious practices and beliefs of the natives. He tells of the family life of various tribes, their religious

beliefs, worship, practice of magic, and morality, finding some remarkable points of contact between these lower faiths and the higher religions.

**A Modern Cyclopaedia of Illustrations For All Occasions**, by Rev. G. B. F. Hallock, D.D., 448 pp., Revell, New York. A collection of 1841 fresh, usable, and interesting illustrations, suitable for all the great days of the church year and for every phase of Christian life and teaching, Ministers, Sunday School teachers, and all other speakers on religious topics will welcome this cyclopaedia, because all know how indispensable illustrations are for awakening and holding attention, lighting up abstract truth and lodging it in the memory, and, most of all, for sending the truth home to the heart and conscience and daily life of the hearer.

**Thy Sea Is Great, Our Boats Are Small**, by Henry Van Dyke, Revell, New York. Ten hymns "of trust and joy and hope," expressive of the faith of thoughtful Christians of our day. For fine literary form, depth of religious feeling, and singableness, these hymns might well be included in the leading hymnals.

**The Story of the American Hymn**, by Edward S. Ninde, 429 pp., The Abingdon Press, New York. A fascinating account of the development of American hymnody from its roots in the old Bay Psalm Book. American religious life has enriched the sacred songs of the world with such great hymns as, "Fling out the banner! let it float," "Calm on the listening ear of the night," "O Love Divine that stooped to share," "Lord of all being throned afar," "Still, still with Thee, when purple morning breaketh," "My faith looks up to Thee," "Break Thou the bread of life," "Day is dying in the West," "Holy Spirit, Truth Divine," "Jesus, Saviour, pilot me," "O Lord and Master of us all," and many others.

**Causes and Cures For the Social Unrest**, by Ross L. Finney, Ph. D., 827 pp., Macmillan, New York. Here is the Apostle of the Middle Class! He makes out a good case for this class, as the hope of social justice and peace. His remedy lies in the adoption, through the leadership of the Middle Class, of a modified form of Socialism, securing reforms in taxation, control of monopolies and of immigration, industrial education, and care of the public health. He is a strong advocate of religion as the only basis upon which a new type of society can be evolved, by evolving a new type of man.

**Cross Currents in Europe Today**, by Charles A. Beard, 278 pp., Marshall Jones Co., Boston. The author describes the secret diplomacy of recent years, now made public, the economic outcome of the war, the Russian revolution, the rise of the new peasant democracies, the relation of Socialism to the labor movement; and adds an illuminating chapter on "America and the balance of power."

**The Wreck of Europe**, by Francesco Nitti, 304 pp., Bobbs-Merrill, Indianapolis. Signor Nitti, former premier of Italy, writes of the collapse of Europe, since the Peace Treaties, with a frankness and wealth of detail, and a thorough grasp of the situation. He denounces the Versailles Treaty, for its unjustifiable and impossible terms regarding reparations, and commends America for her sound political wisdom in refusing to ratify the Treaty. The only hope for saving Europe from slipping back to the Middle Ages, lies, he maintains, in a reduction of indemnities to reasonable amounts which can be collected, the inclusion of former enemy countries in the League of Nations, forming new connections with Russia, regulating inter-allied debts, and giving France certain military guarantees for her national safety.

**Seeing the Eastern States**, by John T. Faris, 244 pp., Profusely illustrated. Lippincott, Philadelphia. The beauty of the Eastern States, from Maine to

MANY of you have doubtless become familiar with this beautiful hymn written by Frank Mason North in 1905. Naturally so recent a hymn has acquired no special association with any particular tune. Try *this* tune which was found in an English Hymnal by Benjamin Shepard, Editor of

## HYMNS OF THE CENTURIES

313

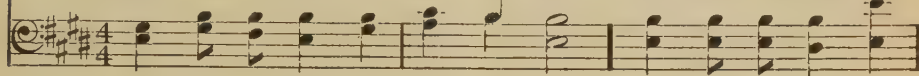
HAMPSTEAD L. M.

FRANK MASON NORTH, 1905

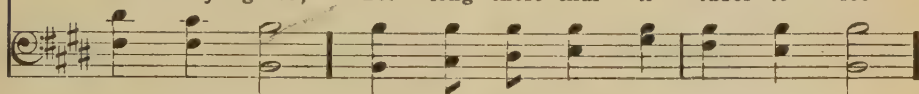
WILLIAM SMALLWOOD



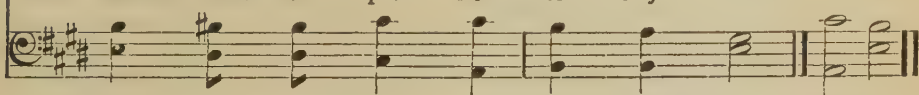
- |                                            |           |                            |
|--------------------------------------------|-----------|----------------------------|
| 1. Where cross the crowd-ed ways           | of life,  | Where sound the cries of   |
| 2. In haunts of wretch-ed-ness             | and need, | On shad-ow'd thresh-olds   |
| 3. From ten-der child-hood help-less-ness, |           | From wom-an's grief, man's |
| 4. The cup of wat-er giv'n for Thee        |           | Still holds the fresh-ness |



- |                   |                                                  |
|-------------------|--------------------------------------------------|
| race and clan,    | A - bove the noise of self - ish strife,         |
| dark with fears,  | From paths where hide the lures of greed,        |
| bur - den'd toil, | From fam - ish'd souls, from sor - row's stress, |
| of Thy grace;     | Yet long these mul - ti - tudes to see           |



- |                              |                       |
|------------------------------|-----------------------|
| We hear Thy voice,           | O Son of Man.         |
| We catch the vis - ion       | of Thy tears.         |
| Thy heart has nev - er known | re - coil.            |
| The sweet com - pas - sion   | of Thy face. A - men. |



- |                                          |                                          |
|------------------------------------------|------------------------------------------|
| 5 O Master, from the mountain side,      | 6 Till sons of men shall learn Thy love, |
| Make haste to heal these hearts of pain; | And follow where Thy feet have trod;     |
| Among these restless throngs abide,      | Till glorious from Thy heaven above,     |
| O tread the city's streets again;        | Shall come the City of our God.          |

We stake our reputation as leading hymn book publishers since 1855, beginning with the famous *Plymouth Collection*, edited by Henry Ward Beecher, that there is in existence no more appropriate marriage of words to music than this. And this is also true of other new hymns and tunes in

## HYMNS OF THE CENTURIES

the first dignified hymnal to print the words within the music staff.

Hundreds of churches of many denominations are using this hymnal with increasing satisfaction; they report that their congregational singing has shown marked improvement.

Does Your Church Need New Hymnals? If so, send for a sample copy of *Hymns of the Centuries*.

Send for a free copy of "Congregational Singing," by John Barnes Pratt.

**A. S. BARNES AND COMPANY**

*Publishers of Hymn Books since 1855*

7, 9 and 11 West 45th St.

New York



Maryland, and from the Atlantic to Niagara, together with their rich historical associations are here portrayed by Dr. Faris. In this territory there is varied scenery of sea-coast, mountains, lakes and rivers, great modern cities, and ancient shrines of our Nation's history. He unrolls a panorama of the Maine woods and lakes, of the Berkshires, the Catskills, of Pennsylvania mountains, and of the picturesque Hudson. "See America first!" in person if possible, but in any event read Dr. Faris' travel books.

**Why Europe Leaves Home**, by Kenneth L. Roberts, 356 pp., Bobbs-Merrill, Indianapolis. This book by its disclosures of European conditions affecting emigration to this country, is said to have influenced Congress in passing emergency restrictive measures regarding immigration, and in considering a permanent immigration policy. Mr. Roberts tells us of distressing economic, social and political conditions, which impel Europe "to leave home." One gets a dark and depressing but true picture of Central and Southeastern Europe. It throws light on a situation in Europe which Americans need to understand, in order to protect themselves and their standards of life and civilization.

\* \* \*

**Roget's Thesaurus** has for years been known to all "knights of the quill" as a useful tool, not only valuable but absolutely indispensable. Now here comes the International Edition, large type, revised, brought down to date. For example, if you wish to write of an airship, this book gives you choice of over thirty nouns to apply to the thing itself, and a score more of names to call the one who directs the machine.

No editor or preacher can afford to be without the aid of this book if he wishes to use the English language skillfully.—W.

Price, \$3.00 net. Thomas Y. Crowell Co., New York.

**Paul's Epistles to the Corinthians** is a handy volume commentary upon the two letters which give us an illuminating glimpse of the apostle's inner life—of the real man himself. He also takes up the problems of a mentally active church in a busy commercial city. The two writers, Prof. James S. Riggs and Prof. H. L. Read of Auburn Theological Seminary, comment and explain with clearness and wisdom, so that in these problems of centuries ago we see the questions and puzzles of the present day. The years have not changed human nature.—W.

## THE FOLLY OF FORMALISM IN RELIGION

"Having a form of godliness, but denying the power thereof." 2 Tim. 3:5.

There are frequent warnings in the Bible against the folly of formalism. It is useless to have a mere "form of godliness" if our lives "deny the power thereof." Remember:

I. Church-membership is not religion. "Only the dead who live in this parish are buried here." This is the sign which we are told is posted at the entrance of a graveyard in Ireland. Is there a covert truth slyly suggested by this specimen of an Irish bull? We wonder if any reference is intended as to the dead church-members who live in the parish, flourishing on the church-roll, numerical units, serving the ends of the church only so far as counting heads is concerned, but so far as any real usefulness is concerned "as dead as a door nail"—and that is as dead as any thing can be.

II. Movement is not life. We are reminded of Ezekiel's vision of the dry bones. At one point in the vision the bones came together. Then the flesh covered the bones, and the skin covered

the flesh. There were the physical organisms complete. At the first glance they may have appeared to be alive, but they were not. Just so the Bible, speaking of some professors of religion, says they have the form of godliness, but are lacking the power thereof; and of some churches says that while they have a "name to live" they are "dead." There are skeleton churches, well organized, financially and numerically in good condition, but lacking in one all important thing—spiritual life. And it is to be feared that in all our churches there are skeleton Christians. They make a profession of religion. They go through the motions of religion. They have the form of godliness, but lack the one essential—life.

III. Appearance is not always reality. A man's zeal in the external ritualism of religion may be no sign whatever of true inward devotion and spiritual heart-throbs. There is far too much of religious life that is like the practice of marking time among soldiers. They lift up one foot, and then put it down in the same place. They are marching, but they are not moving. In fact, they are but going through the motions of a march. So it is with many professing Christians. They are but "marking time," going through the motions of a Christian life. Some years ago we heard a great deal of talk about Barnum's Siamese twins. They appeared to be alive. They would move and breathe, and wink and blink, but on closer inspection it was found that this was all done artificially. There was no particle of real life. Just so there are wax-work Christians. They wink and blink, breathe and move, but it is all artificial. Life, spiritual life, is lacking, and therefore all is lacking. It is all a sham. For appearance counts for nothing with God unless the real substance is there.

IV. God cannot be deceived. It is related of the Queen of Sheba that she sent two wreaths of roses to Solomon. One was real, the other artificial. To test his reputed wisdom she defied him to detect the genuine flowers from the artificial. Solomon at once directed that some bees be brought into the room. Immediately they flew to the real flowers, and ignored the counterfeits. So it is that while the world may not always see the difference between the real Christian and the artificial one, yet God recognizes at once by the hidden life and inner sweetness of the spirit, and well knows the difference between form and substance, between skeleton and life. Let us be true and genuine in our religion.—H.

(Continued from page 860)

to have wasted his goods, he was summoned to his presence. The question was: "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest no longer be steward." Accountability!

You and I are stewards of different estates. To his own Master we each stand or fall. How much I shall give or do rests not upon the decision of others. Comparisons are entirely out of place. But God holds me responsible, and it is all-important that I be prepared to face his reckoning with joy and not with confusion. The same is true for you.

God will amply reward every one who proves faithful.—H.

# Religious Review of Reviews

## NEWS

The address of the Knights of King Arthur, the church fraternity for boys, is now, Media, Pa. Dr. William Byron Forbush, its founder, is still in charge of it.

\* \* \*

### Mexico Expels the Papal Delegate

What is regarded as the most serious setback the Roman Catholic Church has had in Mexico is the recent expulsion of Monsignor Ernesto Filippi, papal envoy to the country. The law on which President Obregon based the expulsion decree prohibits the holding of large religious services in public, and dates back about seventy-five years. According to the Mexican authorities the papal delegate refused to obey the orders of the governor of Guanajuato who forbade a great gathering at Silao in that province for the ceremony of the enthroning of a statue of Christ as king. He is also accused of inciting the Catholic priests in the country to defy the Mexican government. In a public statement President Obregon said that hereafter foreign church dignitaries would not be permitted to come to Mexico to make themselves arbiters of the affairs of the Catholic Church in that country. This is generally understood as meaning that no more papal delegates will be permitted to engage in religious work in the country, and as being a distinct step in the breaking of relations between Mexico and Rome.—*Watchman-Examiner*.

\* \* \*

There is a Lutheran orphanage in Jerusalem. It was founded in 1854. It has about 30 buildings, housing 300 children, most of them Arab; 93 are girls. It provides religious and practical education for boys and girls from six years of age to 17 years.

It is announced that there are 76 hospitals in the United States under Methodist control, with a combined budget of over six millions; and they have 38 homes for the aged and 44 homes for children. Is there any other organization that can show such a record?—*The Congregationalist*.

\* \* \*

The Rev. A. Edwin Burrows succeeds the late Rev. Wilbur F. Crafts as extension secretary of the International Reform Bureau, Washington, D. C. It is the plan of the bureau to proceed with the Victory Memorial Building, temporarily side-tracked by the war. Its cost is to be about \$500,000. An "In Memoriam" leaflet dedicated to Dr. Crafts says that the motto over his desk was, "Aggressive fighting for the right is the noblest sport in the world."

\* \* \*

The National Non-Theatrical Motion Pictures issues a list of motion picture films suitable for church use. The titles look attractive.

The complete list with suggestions may be obtained by addressing the National Committee for Better Films at 70 Fifth Ave., New York City.

\* \* \*

The Presbyterian Church of Oaks Corners, N. Y., had difficulty in keeping up the mid-week prayer-meeting, because of the remote location of the church, scarcity of fuel, etc., so they substituted cottage prayer-meetings for a while.

At last the pastor planned a Prayer League with this pledge-card:

"I hereby engage to spend at least fifteen minutes every Thursday evening, if possible between eight and nine o'clock, in prayer and meditation upon some portion of God's word. I will pray especially for myself, for members of my church, for its work, and for the extension of Christ's kingdom.

"It is understood that this covenant holds for six months from date below. If, however, a release is desired prior to that time, I can secure it by notifying the pastor and returning this pledge."

The pastor, the Rev. Jesse B. Felt, says: "The present enrollment is twice the former prayer-meeting attendance and new members are being added." The Scripture suggested for meditation is, for the present, the Bible school lesson for the following Sunday. The pastor finds pleasure on Sunday in announcing the Prayer League hour, and it emphasizes the fact that we still believe in prayer.—*Record of Christian Work*.

\* \* \*

### Huguenot-Walloon Tercentenary

Protestants in America are looking forward to the celebration of the three hundredth anniversary of the coming of the first Walloons (French and Belgian Huguenots) to America. This colony, the first which came to the Hudson River country, was composed of Walloons, who, like the Pilgrims, had found asylum in Holland and sailed thence, under the flag of the Dutch West India Company, to settle in the New World. In the ship "New Netherland" they entered New York Bay in the spring of 1624, and made their home in the territory bordering on and lying between the Connecticut and Delaware Rivers, then known as New Netherland.

These exiles were accompanied on their voyage by Sebastian Krol, a lay chaplain, who conducted services every morning, noon and evening on the way over, and on arrival at Fort Orange (now Albany), to which most of the thirty families in the colony went, he immediately began the work of providing for organized worship according to the tenets of the Reformed faith.

The Huguenot-Walloon New Netherland Commission has been instituted by the Federal Council of the Churches of Christ in America for the proper celebration of the arrival of this first Huguenot-Walloon colony. Its chairman, Mr. Robert W. de Forest, of New York, is himself a descendant of a distinguished Walloon exile, Jesse de Forest.

A Huguenot Memorial Pilgrimage has been planned for the summer of 1923, which will occupy two and a half months, and will visit New Rochelle, Montpelier, the Cevennes and Paris, in France; Torre Pellice, the Waldensian capital in Italy; London, Canterbury and Edinburgh, in Great Britain; Geneva and Zurich, in Switzerland; Worms, in Germany; Brussels, Mons and Louvain, in Belgium; Amsterdam, Leyden and the Hague, in Holland.

For 1924 the plans call for the observance by the American Churches of "Huguenot-Walloon Tercentenary Sunday" on April 24th, when it is hoped that many special commemorative services will be held in honor of the Huguenots. Local civic and historical celebrations will be held in the several Dutch and Huguenot centers in the Middle States, and also along the Atlantic coast since a strong Huguenot-Walloon emigration went to Virginia, Florida, and South Carolina. An International Huguenot Congress is to be held in New York; there will be the dedication of the Huguenot Memorial Church in Huguenot Park on Staten Island, near the site of an early Huguenot colony massacred by hostile Indians.

The Tercentenary Celebration will carry over to 1926 in order to join in the civic commemoration of the 300th anniversary of the founding of New York City by the purchase of Manhattan Island from the Indians



by Peter Minuit. The year 1626 also marked the organization of the colony into a Protestant congregation. \* \* \*

The number of horses on farms on January 1, 1923, shows a fall of 203,000 as compared with one year earlier, while cows show an increase of 347,000, other cattle of 373,000, sheep an advance of 882,000, and swine a gain of 5,590,000 when comparing January 1, 1923 with January 1, 1922. The value of horses on farms falls off \$29,000,000 in the single year 1922 while that of cows increased \$14,000,000, other cattle \$88,000,000, sheep \$105,000,000, and swine \$144,000,000.

That the decrease in the number and value of horses is closely related to the increased use of the automobile in its various forms is evidenced by the fact that the number of motor vehicles registered in the United States has increased from 1,711,339 in 1914 to 12,281,245 in 1922.

The total value of cigarettes exported from the United States in the eight years since the beginning of the war is \$165,000,000 against \$22,000,000 in the eight years preceding the war. The "tobacco habit" seems to have been greatly stimulated since the beginning of the war period, as the total value of tobacco in all forms exported from the United States in the eight years since 1914 is \$1,325,000,000 against about \$350,000,000 in the eight years immediately preceding the war.—*Trade Record, National City Bank of New York.*

\* \* \*

The Waldensian Synod has decided to remove its Theological College from Florence to Rome, where its students will be trained side by side with the Methodist Episcopal and Wesleyan students, a Waldensian minister being appointed on the joint staff. The Synod also adopted for use throughout its congregations the new Italian hymn book, in preparing which all Italian Protestant churches united.—*Record of Christian Work.*

\* \* \*

The Appellate Court of Osaka, Japan, ruled that the age-old system by which hundreds of thousands of girls are bound, by agreement between their parents and their employers, to years of servitude, is a system of questionable character, and that these girls, many of them mere children, are entitled to be released from a contract made without their consent and knowledge, and enforced against their will. Such contracts, the court holds, are against morality, creating a state of virtual slavery, and they are therefore to be declared void.

Events move slowly among a people so conservative as the Japanese. They cling jealously to their ancient usages, but there is a growing hope that the blow delivered by the High Court at geisha slavery may result in nation-wide protective reform in their behalf.—*Record of Christian Work.*

\* \* \*

The American Issue tells this story of a police judge in Omaha. The judge says: "I had an Italian before me for operating an illicit still, with several gallons of the 'hooch' as evidence. I said to the Italian, 'If you will drink a half-pint, or a water glass of this vile stuff I will turn you loose.'

"He shook his head and answered, 'Not me. I make it to sell and not to drink.'

"I responded, 'If you refuse to drink it I will bind you over to the district court fixing your bond at \$1,500,' and he still said he would not drink it.

"I then said, 'Bound over. You are in a fine business, manufacturing a poison you will not drink yourself.'

"I then told his lawyer if he would drink a glass I would turn the dago loose, and he said, 'Nothing doing. I am employed to defend this man, not to commit suicide.'"

## GENERAL

A college professor may yield as readily as a peanut politician to the temptation of being epigrammatic before a crowd, irrespective of facts or sense. Professor Walter B. Pitkin, of Columbia, is credited with the following statement in a speech in Cooper Union:

"An adult is either a finished product, or he's sub-intelligent. No matter what kind of a law you have, you cannot change the habits upon which people have been brought up. That is why there are 276,000,000 bootleggers for the 110,000,000 population. People cannot be made over, and the sooner the politicians accept that as a first principle in politics, the sooner we'll see a little sanity."

All the history of civilization gives the lie to this absurd generalization. People, and peoples, can be "made over;" they can be brought out of the darkness into larger light. Time is too precious to waste in a labored argument; but he would be a defective freshman who could not adduce headings for a thesis which would wipe out Prof. Pitkin's piffle: for instance,

Gladiatorial shows in Rome  
 Chattel Slavery in America  
 Cannibalism in Fiji  
 Lotteries in American Religious Communities  
 Prize-fighting in England  
 Polygamy in Uganda  
 The Open Saloon in America

*Et tu, Professor, go to. Where? To school.*

—*The Living Church.*

\* \* \*

According to the *Presbyterian of the South*, the tobacco producing states are among the lowest in educational matters. Dr. Leonard P. Ayres, director of the department of education of the Russell Sage Foundation, after a careful study of this subject has so declared. He bases his rating upon the proportionate number of children attending school, the progress they make, the salaries of the teachers, and the amount invested in buildings and equipment. He bases his statement upon government figures. Taking the five states that stand first in the production of tobacco, he finds this to be the situation: North Carolina, first in tobacco, forty-fourth in education; Kentucky, second in tobacco, forty-first in education; Virginia, third in tobacco, thirty-eighth in education; Tennessee, fourth in tobacco, fortieth in education; South Carolina, fifth in tobacco, forty-eighth in education. Whether there is any real connection between illiteracy and the growing of tobacco we are not able to say, but in the light of the

## Evangelist Edward L. Jeambey

Dewitt, Nebraska

Evangelist Edward L. Jeambey, DeWitt, Nebraska, has a few open dates between this issue of the paper and next November. Safe, Sane and Successful. Mr. Jeambey is a preacher of power and ability, and a pulpit orator of national fame. One church recently increased its membership 100 per cent as a result of his Evangelistic efforts. Assisted by Mrs. Jeambey, Gospel Soloist and Chorus Director. Mr. Jeambey is a member of the Interdenominational Association of Evangelists, Winona Lake, Ind., The International Federation of Christian Workers, Siloam Springs, Ark., and has been, for two years, director of the Blue River Bible Conference Assembly, DeWitt, Nebraska, where he can be addressed. Bishop Homer Stuntz recently appointed Mr. Jeambey to a State Evangelistic position in a great conference, but he is at liberty to go anywhere in the United States.

**Hemstitching**—Hemstitching, picoting and Shirring—All done with our one attachment. Fits all machines. Easily adjusted. No electric or other extra power needed to run same. Samples of work and full instructions sent with each attachment. Price, \$2.50.

ORIENTAL NOVELTY CO., Corpus Christi, Texas, Box 11.

figures given above we feel justified in urging all users of the weed to swear off at once.—*The United Presbyterian.*

\* \* \*

The chief word of our American vocabulary is "reduce."

One cannot call socially in any circles these days with somebody starting discussion on the "Best way to reduce," before the conversation has continued ten minutes. Men and women alike are eloquent on this great theme. Ladies aid societies, card parties, literary clubs, civic organizations, Pullman smokers; everywhere, the chief topic of conversation in America is "reducing."

One cannot pick up a magazine these days that some "fat man" isn't bearing the innermost secrets of his life and telling us how he took off a ten or two. Don Marquis, Irvin Cobb, and all the fat boys are in their high lights of literary ascendancy these days because they are specialists in their line talking to a fat nation; a nation fat-bodied, fat-eyed, fat-eared, fat-souled.

Any publisher will tell you that the one sure-shot book today is such a book as "Diet and Health" with a key to the calories, "How to Reduce," "Eat and Grow Thin," etc. These books on reducing sell by the hundreds of thousands over night.

America is thinking in terms of reducing. The one big word that is constantly on the lips of the average American is "Reduce! Reduce! Reduce!"

And, while we in America are spending most of our time trying to "reduce" much of the world is starving to death!

While we in America are lolling in luxury, Russia, Armenia, parts of China and Europe are starving. They tell us that there are not very many children under six years of age alive in Russia.

"Why not?"  
"Starved to death!"

\* \* \*

### Two Epitaphs

In England there are two epitaphs. Near the village of Leamington, in a small church yard, stands a tombstone on which is this inscription:

"Here lies a miser who lived for himself,  
And cared for nothing but gathering pelf,  
Now, where he is, or how he fares,  
Nobody knows and nobody cares."

In marked contrast to this, one may read on a plain sarcophagus in Saint Paul's Cathedral, London, these words, in tribute to a life of humility and service:

"Sacred to the memory of  
General Charles George Gordon,  
Who at all times and everywhere gave his  
strength to the weak, his substance to  
the poor, his sympathy to the  
suffering, his heart to God."

\* \* \*

A layman said to me a while ago, "Our minister is quite a scholar: he is as dry as dust as a preacher: he is no pastor. The children run away from him, and he is afraid of them: he would make an excellent professor in a theological seminary."

Think of it: a sane layman who wants an alert, open-minded, interesting rector, suggests setting a dry old man to training the young men preparing for the ministry! Yet much of this has gone on in the past: seminaries have made a sort of "Soldiers' Home" for the old warriors. These days are passing and they have got to pass altogether, and mighty quickly, if the Church of Christ is going to get into pace with the rest of the world.—*The Living Church.*

# New Style OLIVER

1923 Model

NOW READY

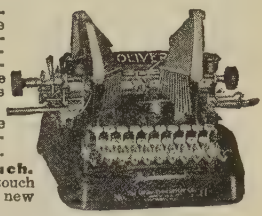
## New Features:

**1 Three-Bank Standard Keyboard.** The new Oliver has the universal standard three-bank keyboard. Any operator can operate the new Oliver without loss of speed or output.

**2 Silent Action.** The new Oliver is practically silent in its action.

**3 Velvet-like Touch.** The very slightest touch moves the keys of the new Oliver.

The Oliver is the most durable typewriter built. You get this wonder typewriter at the famous Oliver money-saving price.



## \$50 Saved

### And the World's Best Typewriter Shipped to You Direct

If there ever was a machine worth \$100 or more it is the new Oliver "Quiet Speedster." Because of high manufacturing efficiency and because we have no money-eating branch offices or organizations, we can save money in the producing and selling of this machine. You get the benefit of these economies. You can save over \$30 on the Model 11, or, if you prefer, you can save \$50 on the Model 9, which is the same as the Model 11, less a few of the more recent improvements.

**Oliver No. 9**  
With 1923 Model Standard Three-Bank Keyboard. Monthly payment price, \$55.00. Cash

**\$49.50**  
**Oliver No. 11**  
Newest improvements. Monthly payment price, \$75.00. Cash,

**\$67.50**

## FREE TRIAL

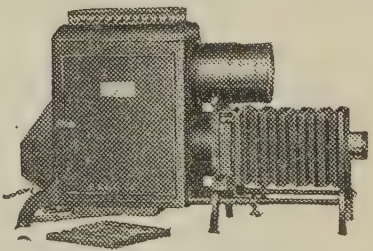
The new Oliver will be shipped to you for a week's free trial. Use it in every way you know how. Put it to every test. If not satisfied, simply send it back at our expense. If you decide to keep it, pay on terms as low as \$5 a month. Get the complete details of the free trial offer. Write today.

Ask for the beautifully illustrated catalog just off the press. It tells you all about Models No. 9 and No. 11. Get the facts.

**THE OLIVER TYPEWRITER COMPANY**  
1234 Oliver Typewriter Bldg. Chicago, Ill.

## Ideal for Home or Class Room

### The Balopticon



With this stereopticon, which projects such opaque objects as photographs, post cards or book pages, an almost unlimited variety of entertainment can be arranged.

Pages from magazines, or solid objects are placed in position directly on top of the object-holder and an exact likeness projected on the screen.

### No End of Entertainment for Friends or Children

You can project your collection of snapshots—pictures taken on travels—pictures from children's story books—comic cartoons.

The family and friends can study geography, study the arts and sciences—architecture—botany—zoology—geology.

Especially entertaining for shut-ins.

Offered at an unusually low price. Write for details. Stereopticons and slides for sale or rent.

### GEO. W. BOND SLIDE COMPANY

27 Years Supplying Churches  
Room E, 6 E. Lake Street CHICAGO, ILL.





## SONGS— Rich in the Faith

### "Tabernacle Hymns No. 2"

The greatest song book ever published. "Strictly interdenominational, now in its sixth edition. Appropriate to all Church and Sunday School services. Compiled by Paul Rader, 320 pages, 351 songs, every one rich in Christian Experience.

Superior workmanship and the number and quality of the hymns make this the most satisfactory and economic song book published. Prices: \$50.00 per hundred, Art Buckram, \$30.00 per hundred manila.

### "Tabernacle Choir"

For choir or home use only. Compiled by R. J. Oliver, the noted choir and band leader, arranged by Lance B. Latham, the well known pianist.

Every number tried and proven in large mixed choirs; many now available for general use for the first time. 192 pages, 82 selections. Beautifully and strongly bound in Art Buckram. Prices: 75c single copies, \$7.75 per dozen, \$60.00 per hundred. Returnable copies to choir leaders on request.

### TABERNACLE PUBLISHING CO.

Room 1225 29 South La Salle St. Chicago

**Tabernacle Hymns No 2**  
A SONG BOOK OF QUALITY FOR PARTICULAR PEOPLE

## Says President

# W. H. P. Faunce

of Brown University

"I read every paragraph in The Christian Century every week with constantly growing satisfaction. Here is a journal that puts first things first and leaves the petty things far out on the circumference."

### EDITORIAL STAFF

Charles Clayton Morrison

Herbert L. Willett  
Joseph Fort Newton  
Lynn Harold Hough  
Alva W. Taylor

Orvis F. Jordan  
John R. Ewers  
Edward Shillito  
Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ

Mail Coupon today. Foreign Postage extra.

**THE**  
**CHRISTIAN CENTURY**  
508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "The Reconstruction of Religion," by Ellwood, or ☐ "Christianity and Progress," by Fosdick, or ☐ "The Mind in the Making," by Robinson, or ☐ "What Christianity Means to Me," by Lyman Abbott.

Name.....

Address.....

Exp.....

What is the Christian Church going to say or do? Now, the longer I live, and the more I see of things, the more I am convinced that the Christian Church must take the stand of Paul in Corinth. It must preach Jesus Christ. I have been about a good deal, and I find that wherever anybody will speak with any degree of seriousness about Jesus Christ, people will listen—I find I do myself. You hear splendid sermons about all sorts of things, and you forget them, but if in the course of the sermon something has been said that seems to shed a gleam of light upon that life and upon that character, you remember that. That is my experience; it is what gives value to the whole story. Men and women are not tired of Jesus Christ.—T. R. Glover.

\* \* \*

"What maintains one vice would bring up two children."—Franklin.

\* \* \*

"Thou shalt teach them diligently." One of the great passages in the Old Testament is contained in the first few verses of the sixth chapter of Deuteronomy. This chapter has been said to contain:

A *Theology*, "The LORD our God is one LORD."

A *Religion*, "And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart."

A *Pedagogy*, "And thou shalt teach them diligently unto thy children," this command being explained and elaborated in the following verses.—*Earnest Worker*.

\* \* \*

Statistics from the Census Bureau have revealed some rather alarming facts regarding youthful marriages in the United States. According to these statistics 1600 boys and 14,834 girls, fifteen years of age, entered into the matrimonial relation during the year 1920. The census reports also state that 82 boys and 499 girls, of the age of fifteen, were either divorced or widowed. The number of youthful marriages is increasing from year to year.

Here then is another problem which confronts the church and all organized forces which are aiming to establish a better social order. Religious leaders and social reformers have been pondering considerably upon these facts.—*Record of Christian Work*.

\* \* \*

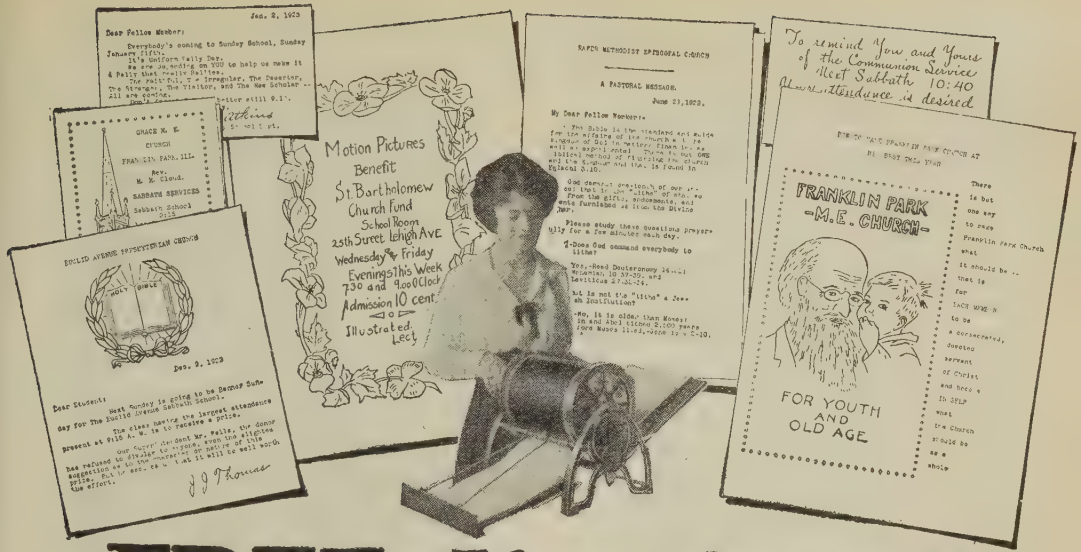
The congregation of the First Baptist Church, Okmulgee, Okla., adopted a resolution declaring:

"We, the members of the First Baptist Church, and congregation, of Okmulgee, Okla., in regular service assembled, this, the 14th day of January, 1923, hereby declare that it is our intention and purpose to show by our lives and daily conduct our sincere loyalty to the constitution and laws of the United States of America;

"That we will encourage and support the officers in the strict enforcement of all laws, especially the laws pertaining to the prohibition of the sale and use of intoxicating liquors, and that we demand of the courts the maximum penalties for all violators of the prohibition laws.

"We further declare and affirm that we will use the services of only those who respect and conform to the laws of our country and we will refuse to patronize or employ in any way those who are addicted to the use of intoxicating liquors or who condones the traffic therein.

"We hereby most emphatically endorse this declaration and we call on all true, loyal, law-abiding citizens of our city and country to give us their unqualified support in this movement to the end that society will be saved from the destroying influence of intoxicating liquors with all its attending evils so that the Master's cause which we profess to follow, will be advanced hereby."



# FREE—Ideas that will help your Church

WILL you accept from us—free of any cost or obligation—valuable ideas for your church work? Will you let us send you ideas that other churches have used to increase attendance, to get new members, to keep subscriptions up to date, to popularize all kinds of church entertainments and meetings, as well as stimulate interest in divine services?

You can try these ideas in your own church work, testing the value of each one—altering it if necessary to fit your own needs. And you can do all of this without risking a single cent or obligating your church in any way.

## They Will Help You

We have a great many calendars, bulletins, announcements, letters, programs, etc.—all of which have been used successfully by other churches. You can examine them, take out any ideas that appeal to you, and put them to work in your own church. You are welcome to them.

## How They Are Used

All of these ideas are in printed form. Every letter, program and bulletin was printed on a Rotospeed Stencil Duplicator. They were produced in a short time and with very little effort. Their cost was about 20 cents a thousand copies.

## Quick, Easy Work

Anyone can operate a Rotospeed Stencil Duplicator. It prints quickly and easily anything that can be handwritten, typewritten, drawn or ruled. Just write or draw on the Rotospeed Stencil, attach stencil to machine, and turn the handle. It will print 75 clean, clear-cut copies a minute—at a cost of only 20 cents a thousand.

## How About Your Church?

Doesn't your church need help like this? Aren't there members who need new life and new interest? Aren't there church activities that would be more successful if you could just keep your members informed of them with attractive, well-printed letters and bulletins? Isn't there a real need in your church for the things that Rotospeed will do?

## \$3.50 Down—Free Trial

Send us \$3.50. We will send you a complete Rotospeed Outfit, ready for use. If you like it your \$3.50 will constitute the first of a few easy time-payments. And if you are not satisfied you can return the outfit and we will refund your \$3.50. The trial will cost you nothing.

Or, if you prefer, just ask us for our church work ideas and details of our easy-payment plan. Check the coupon and mail it today.

The Rotospeed Co., Dept. E-1, Dayton, Ohio

# Mail This NOW

Check whether you want further information or Rotospeed Outfit.

The Rotospeed Co., Dept. E-1, Dayton, Ohio

- ☐ Please send me descriptive booklet, samples of Rotospeed work and details of easy payment plan.
- ☐ I enclose \$3.50. Please ship Rotospeed Outfit immediately.

Name \_\_\_\_\_

Address \_\_\_\_\_





**Memories of Many Men in Many Lands** by Rev. Francis E. Clark, D.D., United Society of Christian Endeavor, Boston, Mass. This is an autobiography of the founder of Christian Endeavor. It is a large book of 704 pages, with over 100 illustrations, beginning with an account of his family and continuing through a busy and eventful life. Dr. Clark has made many journeys around the world, and has perhaps met more noted and truly great men than almost any other American. He is a modest man who weaves his life story around other personalities and movements, revealing a consciousness of having been led by the Divine Guide. It is one of the most interesting stories ever written and full of lessons and suggestions. It should have a very wide reading.

**This Freedom** by A. S. M. Hutchinson, author of "If Winter Comes," Little Brown & Co., Boston, \$2.00. This is another great novel to read for pleasure and to study thoughtfully. It carries the reader through some trying and serious situations to bring him to his senses at the end. A good book to make the basis of an evening sermon, or a book review or a "book sermon."

**Let's Play** by Edna Geister, George H. Doran Co., New York, \$1.25. Five chapters of games for children. Just what is needed by a mother with little folks in the home, or directors of children's activities.

**What Is the Y. M. C. A.?** by Paul Super, Association Press, New York, \$1.00. This book deals with the inner meaning of the Y. M. C. A. movement. It is an interpretation of the movement rather than a book of details and methods.

**Second Year Mayflower Program Book** by Jeanette E. Perkins and Frances W. Danielson, Pilgrim Press, Boston, Mass. This is a very valuable book of plans and programs for workers with children. This volume has for its main theme "World Friendship and Training in Service for children six, seven and eight years of age." Its 200 pages are packed full of illustrations, music, diagrams and designs. It has an index. Such a book is a wonderful help to all workers with children.

## One Hundred and Eighty Dollars Can Be Raised— for YOUR Church



By a dignified, legitimate method; in a way that will especially appeal to all church workers and congregations.

Local professional and business men will give their complete endorsement and full cooperation to the plan.

If your church needs money for any special purpose, Write Today for full particulars regarding a sure and quick way to bring results.

**The Chaney Mfg. Co.**

561 Homeview Avenue

Springfield, Ohio

## A Good Bookcase for the price of a good book!



**\$1.75** Per Section  
without Doors

With Disappearing Glass Doors **\$2.75** Per Section

On Approval—Direct to User

**Lundstrom**  
IT GROWS WITH YOUR LIBRARY  
**SECTIONAL BOOKCASE**

Endorsed by Over 100,000 Users

Made for and universally used in the finest homes and offices throughout the country. Made in sections of different sizes, combining utility, economy and attractive appearance. Style shown above is beautifully finished in SOLID OAK. Price complete as shown with top, base and three book sections with **non-binding, disappearing, felt-cushioned glass doors** (Sections dust-proof) \$12.75. Price for same combination, without doors, \$9.75. Other styles in different grades and finishes at correspondingly low prices. **Shipped direct from factory ON APPROVAL** at a considerable saving **TO YOU**. Write for new catalog No. 14

The C. J. Lundstrom Mfg. Co., Little Falls, N. Y.  
Manufacturers of Sectional Bookcases since 1899.

## Stereopticons and Motion Pictures

Victor stereopticons and portable motion picture machines on easy terms to churches. Religious and secular lantern slides sets rented at reasonable rates.

Our machines and rental service are the choice of thousands of churches. Our many years of experience have taught us exactly your requirements.

All Catalogues Free. Your Correspondence Solicited.

**DEVEREAUX VIEW COMPANY, Inc.**

The Religious Slide Concern

64½ Flatbush Ave.

Brooklyn, N. Y.

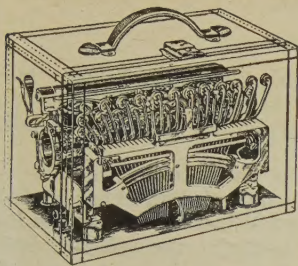
## FOR SECOND HAND Theological Books

WRITE TO SCHULTE'S BOOK STORE  
Over 50,000 Volumes Classified by Subject in Stock

WE BUY and SELL  
Send for New Catalogue

**Schulte's Book Store** 80 & 82 Fourth Avenue  
New York City





## The Folding Portable Hammond

Weight about  
8½ lbs.

TWO STYLES OF TYPE, or  
*two to five different  
languages, carried on  
the machine AT ONCE.*  
"JUST TURN THE KNOB"  
and change instantly  
from Roman Type, to  
*Italics, or Miniature  
Roman, or our Beautiful  
Script Type, or from En-  
glish to Greek, Russian,  
French, etc.*

HAMMOND TYPEWRITER CORP.  
548 East 69th Street New York City

## The Prize Book

Supplement No. 5

of the

### Pastor's Ideal Sermon Book

A Supplement of Fifteen Real  
Prize Sermons

It contains an

**Easter, Mother's Day  
Baccalaureate  
and several excellent  
Evangelistic Sermons**

"Money Refunded" if not highly pleased  
(See page 703, March Expositor)

Price, \$1.40

Send all orders to

**ST JOHN HALSTEAD**  
CLINTON, IND.

## The Pathos of Girl's Problems

Girls' problems are often heart-breaking. Lonely business girls today know this. The world chaos finds them more in need of help than ever before.

Multitudes of mothers and teachers are almost hopeless over the situation. The tragedy of demoralization in modern girl-life is sobering both Christian and secular America.

And now a new and vital solution for many such problems is offered to girls through the ministry of a Christian woman who is known by thousands of them. She conducts a new department dealing with actual, intimate life problems of the girls of today in

## The Sunday School Times

Letters from girls will be answered by this experienced Christian woman in the Times, and mothers, teachers, and all workers with girls will find her counsel as welcome as the girls themselves.

### Archaeology's Latest News

is given in The Sunday School Times fully and authoritatively; and never before have such thrilling and momentous finds been so imminent as today through the new political freedom in Bible lands.

### Modernism and the Sunday-School

have a vital connection: do you know what it is? The Sunday School Times has been investigating facts as to the most successful Sunday-schools and their stand on the fundamentals of the Christian faith; the results, in practical Ways of Working, are given to Times' readers.

More than a dozen helps to the study and teaching of the International Uniform Lessons by the world's greatest teachers, appear in every issue.

The Times, true to the whole Bible as the infallible word of God, and the shed blood of Christ as the only way of salvation, is an every-week inter-denominational journal for adults in Bible Study and teaching, Sunday-school management and the Christian life and service.

Our "Get-Acquainted" offer — 10 weeks for 25 cents

G8

THE  
SUNDAY SCHOOL  
TIMES COMPANY  
Box 1550  
Philadelphia, Pa.

For the 25 cents enclosed  
please send The Sunday  
School Times for 10 weeks to

Name.....

Address.....

Ask your bookseller to show you  
The Sunday School Times books



# Parables of Safed the Sage

## Parable of the Man Who Ruleth the Circus

I traveled upon a Train, and I entered the Diner at the First Call, as is my Custom. And there sat down at the table over against me a man of Pleasing Countenance, albeit with a rather Firm Jaw. And at the table across the aisle sat two men, and they argued about Prohibition.

And the man who sat with me said, If those two guys were in my business or thine, and had to look after as many folk as we do, there would be no Argument.

And I said, I run a Character Factory; what is thy Business?

And he said, I run a Circus. I have been in the business since I was Eleven years old. I learned the Business from James A. Bailey, who taught Barnum how to run a Real Show. And Bailey was this kind of man, that, being honest as the day is long, he had no Great Prejudice against a man who would Steal, but he hated a Liar with an Unforgiving Hatred.

And I said, There is much that I could learn of thee, and I would ask thee about the Animals, but instead I will ask thee about the Folk in thine employ.

And he said, I run a Church about as large as thine, for I have Twelve Hundred people on the road with the show. And, like thee, I have no continuing city, but dwell in tents. Yea, and I can sing with thee how we nightly pitch our moving tent, a day's march nearer home. But I keep a closer watch over my flock than thou canst do, and all in all mine are quite as well behaved as thine. Our rules are more strict, and we enforce them more rigidly. We employ no woman unless she be accompanied by her husband or brother or father, and it would be a mighty good thing for the Church if it would refuse to admit woman and leave their husbands on the outside.

And I said, That is worth considering.

And he said, Our folk are Highly Moral. And one reason is that we work them so hard, they have no time to be otherwise, and that would be a good scheme for thee.

And he told me much more concerning himself and his Show, which he said was very much like

mine. And he was an Interesting Talker. Moreover, I discovered that he was a Religious Man, though of this he spake not until we had talked long.

And he said, This whole business of Life is a Great Show, and we be both Performers, and also we sit on the Blues and look down into the Ring and smile at the follies of the others. And I wonder if the Good God smileth not at us all. For certainly He hath put on the Greatest Show on Earth; for particulars see Small Bills. And there be some who perform upon the bars, and some upon the Flying Rings, and some in the Sawdust, and there be not a few Clowns, some of whom know it not, but think that they are Headliners. But it is a Right Good Show, and worth the Price of Admission.

And I said, So it is; and I have been performing in one of the Rings for a good many years, and still I am ready when the Band beginneth to play.

And I inquired of him, saying, Art thou in the Show Business for life?

And he said, None of us admit it. Yet do we all desire it for our children, and train them up in it, so that the Bareback Riders and the Trapeze Performers be mostly they that have grown up to the business. Yet do all of us look forward to owning an Home, and most of us save our Money and put into it.

And I said, Hast thou an home on earth?

And he said, Sure<sup>e</sup> thing, and one, I hope, in Heaven also. For I would not always dwell in tents. Yea, and beside mine home, I own the Four Best Corners in the town where I live, and I have never leased one of them for a Saloon. For we Showmen are a Straight Bunch, and we know that the men in our Game hath no Business with Booze, and the more Religion he hath, the better for him and the Show.

And as we were rising from the Table, I looked for my Check, but the man who ruled the Circus had it, and he said, Thou art dining with me tonight. And so it was. For he was that kind of a man.

As the EYE is the CAMERA of the Soul, the FIRST great INDELIBLE IMPRESSION, by which all KNOWLEDGE is MOLDED, let us make that FIRST IMPRESSION better by making the PICTURE BETTER

BOOK

## "PERSECUTION"

Adapted from

"THE BOOK OF ESTHER"

7 Reels

THE LEA BEL FILM COMPANY

806 South Wabash Ave.

Chicago, Illinois





## SUMMER SCHOOL

June 20—July 31, 1923

Courses for Pastors, Missionaries, Missionary Candidates, Theological Students, and other Leaders and Workers. Missionary conferences.

*A strong department of Phonetics and Missionary Linguistics.*

**Pastors Department of Four Weeks Begins July 5**

Work arranged in two parts of three weeks each for major studies, and in three parts of two weeks each for minor studies, each part complete in itself. Write for full information to

JOHN ANDERSON WOOD, *Dean*

545 Lexington Avenue

New York

## ADVERTISERS' INDEX—APRIL, 1923

<b>Addressing Machines</b>	
ADDRESSOGRAPH CO.....	757
<b>Architects</b>	
Ernest O. Brostrom.....	823
A. A. Honeywell.....	834
Harry W. Jones.....	824
Max Chas. Price.....	834
Ritcher & Eiler.....	832
Morrison H. Vail.....	832
Lawrence B. Valk.....	834
<b>Bells and Chimes</b>	
Cincinnati Bell Foundry Co.....	834
J. C. DEAGAN, INC.....	891
McShane Bell Foundry Co.....	832
<b>Bulletin Boards</b>	
ASHTABULA SIGN CO.....	819
W. L. CLARK CO.....	754
WM. H. DIETZ.....	833-834
Multiform Sales Co.....	762-826
Pilgrim Press, Chicago, Ill.....	868
TABLET & TICKET CO.....	827
H. E. WINTERS SPECIALTY CO.....	831
<b>Church Cushions</b>	
Ostermoor & Co.....	828
<b>Church Furniture</b>	
AMERICAN SEATING CO.....	766-861
De Long Furniture Co.....	766
De Moulin Bros. Co.....	826
Globe Furniture Co.....	832-881
Herkimer Specialties Corp.....	813
THE THEODOR KUNDTZ CO.....	892
Manitowoc Church Furniture Co.....	832
Chas. Svoboda.....	832
<b>Church Lighting</b>	
I. P. Frink.....	825
National X-Ray Reflector Co.....	823
<b>Church Supplies</b>	
Bilhorn Bros.....	832-834
Dietograph Products Corp.....	829
Duplex Envelope Co.....	766
Globe Furniture Co.....	832-881
Rev. Byron Harwell.....	824
Goodenough & Woglom Co.....	760
TABLET & TICKET CO.....	827
WESTMINSTER PRESS, PHILADELPHIA, PA.....	814-815
<b>Communion Service</b>	
De Moulin Bros. & Co.....	826
WM. H. DIETZ.....	833-834
Individual Communion Service.....	834
Sanitary Communion Outfit Co.....	834
Thomas Communion Service.....	834
<b>Duplicators</b>	
Durkin-Reeves & Co.....	764
ROSOSPEED CO.....	875
<b>Fire Insurance</b>	
National Mutual Church Insurance Co. of Chicago.....	830
<b>Honor Rolls—Memorial Tablets</b>	
Henry Bonnard Bronze Co.....	832
<b>Ministers' Insurance</b>	
MINISTERS CASUALTY UNION.....	863
Ministers Protective Society.....	762
<b>Metal Ceilings</b>	
Berger Manufacturing Co.....	825
<b>Miscellaneous</b>	
Classified Advertising.....	884-885-886-887
Blue River Bible Conference Assembly.....	758
Wallace H. Camp.....	879
Denning Mfg. Co.....	838
The Half-Aker Sales Co.....	812
Edward L. Jeambey.....	870
C. J. Lundstrom Mfg. Co.....	876
Oriental Novelty Co.....	870
Press Co.....	832
Saratoga Mills.....	888
Taplin-Rice-Clerkin Co.....	818
Wilson Index Co.....	882
Rev. C. H. Woolston.....	867
World Missionary Drama League.....	834
<b>Money-Raising Plans</b>	
Chaney Mfg. Co.....	876
International Christian Unity League.....	762
McCall Company.....	760
The Pirika Chocolate Co., Inc.....	867
<b>Motion Picture Films</b>	
Catty Slide Co.....	829
Keystone View Co.....	879
Lea Bel Co.....	878
Pilgrim Photoplay Exchange.....	830
Temple Pictures, Inc.....	826
Victor Animatograph Co.....	762-834
<b>Motion Picture Projectors and Stereoscopes</b>	
Bausch & Lomb Optical Co.....	765
Geo. W. Bond Slide Co.....	873
Devereaux View Co.....	876
The De Vry Corporation.....	817
Precision Machine Co.....	882
Safety Projector & Film Co.....	824
Chas. M. Stebbins Picture Supply Co.....	834
A. T. Thompson & Co.....	762
United Projector & Film Co.....	881
Victor Animatograph Co.....	762-834
<b>Organs</b>	
Austin Organ Co.....	810
Bilhorn Bros.....	832-834
The Hall Organ Co.....	830
Hinners Organ Co.....	832
Wangerin-Weickhardt Co.....	812
A. L. White Mfg. Co.....	832
<b>Partitions</b>	
Cur-Ti-Tion Co.....	813
Union Blind & Ladder Co.....	821
The J. G. Wilson Corp.....	872
<b>Publishers</b>	
Abingdon Press.....	758-760-766-881
A. S. BARNES & CO.....	865
Biblical Review.....	765
W. P. BLESSING.....	871
<b>CHRISTIAN CENTURY PRESS</b>	
GEO. H. DORAN CO.....	758
Clyde Lee Fife.....	867
Glad Tidings Publishing Co.....	882
St. John Halstead.....	877
HEIDELBERG PRESS.....	761
Hope Publishing Co.....	879
Judson Press.....	818
McCall Co.....	760
McCleery Printing Co.....	795
MACMILLAN CO.....	759
MEIGS PUBLISHING CO.....	755
Moody Bible Institute Monthly NATIONAL RELIGIOUS PRESS.....	758
New York Bible Society.....	881
Geo. W. Noble.....	834
Oxford University Press.....	867
Rev. I. M. Page.....	791
Pilgrim Press, Boston, Mass.....	888
PILGRIM PRESS, Chicago, Ill.....	868
Presbyterian Book Store, St. Louis, Mo.....	886
FLEMING H. REVELL CO.....	756
Rodeheaver Co.....	868
Schulte's Book Store.....	876
1924 School Times Co.....	877
George Swann.....	879
Tabernacle Publishing Co.....	874
University of Chicago Press.....	760
WESTMINSTER PRESS, CHICAGO, ILL.....	871
WESTMINSTER PRESS, PHILADELPHIA, PA.....	814-815
Woolverton Printing Co.....	788-792
<b>Schools</b>	
Biblical Seminary.....	889
Central University.....	764
Chicago Evangelistic Institute.....	879
Moody Bible Institute.....	888
<b>Sunday School Supplies</b>	
De Long Furniture Co.....	766
WM. H. DIETZ.....	833-834
Edwards Folding Box Co.....	832
Herkimer Specialties Corp.....	813
National School Slate Co.....	764
Chas. Svoboda.....	832
WESTMINSTER PRESS, PHILADELPHIA, PA.....	814-815
<b>Typewriters</b>	
Hammond Typewriter Co.....	877
Oliver Typewriter Co.....	873
Pittsburgh Typewriter & Supply Co.....	872
REMINGTON TYPEWRITER CO.....	763
Standard Typewriter Service.....	832
Young Typewriter Co.....	889
<b>Windows</b>	
<b>Memorial, Art Glass, Etc.</b>	
Flanagan & Biedenweg.....	810
Jacoby Art Glass Co.....	766



## GENERAL INDEX—APRIL, 1923

Aeroplane, views from our.....	797	Consecration service, ground.....	824	Minister, false dependence on.....	856
Arbor Day.....	838	Cost, counting the.....	858	Minister's life, big things of—Bar-	
Apples of gold in pictures of silver—		Dedication of church spire.....	822	stow.....	775
Schlipf.....	800	Different, let's be.....	793	Money, wise words on.....	790
Association and assimilation.....		Dissensions in the church.....	781	Music, power of—Broughton.....	844
Tomlin.....	849	Dives and Lazarus—Jowett.....	846	Parable, a—Lindsay.....	780
Avowal, psychology of.....	856	DON'TS for preachers.....	797	Parable of Safed the Sage.....	878
Bell service, the.....	784	Easter service, continuous.....	786	Parable of the Circus ruler.....	878
Best of recent sermons.....	844	Economic strain, psychology of—		Pastor and young people.....	803
Bible and giving.....	787	Vaughan.....	774	Pastoral clinic.....	856
Bible and people's university.....		Editorial confidences.....	781	Penniless philanthropists—Bulgin.....	777
R. C. Hallock.....	772	Evening sermons on parables.....	787	Prayer Meeting Department.....	859
Bible study, lead in.....	789	Faith when things go well, losing.....	859	“Preach it again”.....	804
Bookless homes, blight of.....	782	Fear, living without—Barratt.....	850	Preachments, printed.....	789
Books for preacher himself.....	803	Formalism in religion, folly of.....	866	Prodigal son in song and story.....	794
Books, important recent—Swanson.....	862	Golden wedding, the.....	784	Public co-operation.....	791
Boys, one minister and.....	788	God, nearness to.....	859	Religious Review of Reviews.....	966
Budget, in view of.....	793	God's call and man's replies.....		Remember.....	
Bulletin board slogans.....	785	Thomas.....	848	Resurrection thought.....	786
Business, opportunities of.....	860	Gospel according to YOU.....	804	Seed-sowing, lessons from.....	783
Calendars, new ideas in.....	791, 795	Great texts and their treatment.....	842	Sermon, growth of a—Lewis.....	854
Calendar, print on your.....	791, 793	Heart, keeping the heart—Albert-		Sermon topics for passion week.....	786
Church, a beautiful small.....	797	son.....	847	Sermon topics, questionings of	
Church and patriotism.....	790	Homiletic Department.....	844	youth.....	780
Church building.....	781	Homiletic Year.....	835	Sermon topics, thoughtful.....	793
Church, building a—Leach.....	767	Homiletic illustrations—Braustein.....	801	Sermons for children.....	850, 851
Church building information, 1923.....	805	Huguenot-Wallon Tercentenary.....	869	Souls, advertise and win—James.....	778
Church dedication service.....	795	Humility, grace for preachers.....	797	Stewards, requisites of.....	860
Church, getting people to.....	788	Illustrative Department.....	798	Sunday evening topics.....	790
Church goers, DON'T for.....	788	Invitation to church.....	796	Sunday night service, saving the	
Church, it's you, not the.....	851	Just let go.....	841	Young.....	852
Church music, experiment in.....	787	King's book shelf.....	876	Sunday School, story to tell in.....	803
Church, ten ways to boost a.....	790	Knight's quest, a.....	803	Tears of deity.....	858
Church year, historic—Dierolf.....	855	Looking glasses on Mt. Tom.....		Texts illumined: Hebrews,	
Collections, lifting the loose—		Thayer.....	851	Timothy, Titus.....	798
Stidger.....	769	Man won, a young.....	858	Wayside pulpit.....	785
Communion sermon—Albertson.....	847	Men's class song.....	795	Winchester Cathedral, story of.....	805
Communion Sunday.....	835	Methods Department.....	786	Young people in a college town.....	792

## ILLUSTRATION INDEX—APRIL, 1923

Arbor Day.....	468-838	“God, there is no”.....	436-801	Soul, seeing the.....	440-801
Arbor Day texts and themes.....	469-838	God, trust in.....	439-801	Statue turns to dust.....	422-798
Baggage, too much.....	426-798	Gospel in a phrase.....	442-802	“Sun of my soul”.....	458
Communing as covenanters.....	462-837	Grace, means of.....	466-838	Thanks, giving.....	435-800
Communion.....	450-835	Greatness of little things.....	446-802	“This do”.....	453-836
Communion, a strengthening		Halo on the ordinary.....	445-802	Tree-planting, plans for.....	470-8
meal.....	463-837	Heart, preparation of.....	464-837	Trees and friends.....	477-840
Communion attitude.....	459-837	Holding on or passing on.....	460-837	Trees, Canada's medicinal.....	476-840
Communion expressing love.....	461-837	Jesus, son of God.....	433-800, 434-800	Trees, God's alphabet.....	479-840
Communion meditation.....	455-836	Leaves, song of the falling.....	481-840	Trees, hall of fame for.....	473-839
Communion Texts and themes.....	448-835	Let them slip.....	423-798	Trees, historical.....	475-839
Dead line, no.....	443-802	Living up to a name.....	429-799	Trees, meaning in.....	482-840
Deliverance, fellowship.....	465-838	Lord's supper.....	456-836	Trees, registering all.....	471-839
Deserters.....	431-799	Lord's table, empty places at.....	449-835	Trees, sacred.....	478-840
Faith, comparing.....	425-798	Lord's table, experience at.....	467-838	Trees, salute to.....	480-840
Feast, keeping the.....	452-836	Money, love of.....	427-799	Trees, they shall be as.....	472-839
Forest, disappearing.....	483-841	Preposition, not even a.....	428-799	Wonderful chapter.....	424-798
Forest tragedy.....	474-839	Remembrance of me.....	454-836	Word, preach the.....	437-801
Game, playing the.....	444-802	Sacrament, value of.....	451-835	World, light of the.....	441-801
God, slave of.....	432-800	Soldier record, proud of.....	430-799	World, will listen.....	438-801
God speaks in communion.....	457-836				

## SCRIPTURE INDEX—APRIL, 1923

1 Sam. 20:25.....	449-835	Matt. 13:31.....	446-802	1 Cor. 11:24.....	450-838
Psa. 14:1.....	436-801	Matt. 20:6.....	443-802	2 Cor. 4:6.....	440-801
Psa. 19:1.....	434-800	Matt. 21:28-32.....	848	Eph. 5:20.....	435-800
Psa. 23:4.....	850	Matt. 26:30.....	844	Phil. 2:10.....	438-801
Psa. 55:19.....	859	Luke 8:11.....	842	1 Tim. 6:9, 10.....	427-729
Psa. 73:28.....	859	Luke 9:62.....	444-802	2 Tim. 1:12.....	428-799
Psa. 106:1.....	435-800	Luke 14:8.....	843	2 Tim. 2:19.....	423-799
Psa. 107:22.....	435-800	Luke 16:19-31.....	846	2 Tim. 3:5.....	866
Prov. 4:23.....	847	John 1:14.....	433-800	2 Tim. 4:2.....	417-801
Isa. 1:2-4.....	436-801	John 3:16.....	442-802	2 Tim. 4:7, 8.....	430-799
Isa. 58:1.....	437-801	John 6:26.....	843	2 Tim. 4:10.....	431-799
Isa. 65:24.....	439-801	John 8:12.....	441-801	Titus 1:1.....	432-800
Jer. 1:17.....	437-801	Acts 4:13.....	849	Heb. 1:11, 12.....	422-798
Hab. 2:1.....	842	Acts 10:28.....	445-802	Heb. 2:1.....	423-798
Matt. 4:18, 19.....	843	Rom. 1:4.....	433-800	Heb. 11.....	424-798
Matt. 6:32.....	439-801	1 Cor. 4:2.....	860	Heb. 11:1.....	425-798
Matt. 10:7.....	860	1 Cor. 6:2.....	438-801	Heb. 12:1.....	426-798